Biography of Huzur Maharaj

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Biography of Huzur Maharaj

The Biography of Huzur Maaraj was brought out in Hindi by the undersigned in 1966, in two volumes comprising 750 pages, the first volume on the anniversary of the departure of Soamiji Maharaj, the August Founder of the Radhasoami Faith, and the second on the day of the annual Bhandara of Babuji Maharaj, the firth Sant Sat Guru of the Faith. The Biography in English is now being presented on the auspicious day of Gurupurnima in 1971.

Guru Purnima,
Thursday,
the 8th July, 1971.

S.D. Maheshwari

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INTRODUCTORY

1. R Á D H Á S O Á M I is the true, real and Dhwanyátmak[1] Name of the Supreme Being, resounding in splendid refulgence in higher spheres. This Name was given out by the Supreme Being Himself, when He made His advent in this world as Sant Sat Guru, the true supreme guide and preceptor in human form.

2. According to Radhasoami Faith, the entire creation is comprised of three grand divisions; (i) Spiritual, (ii) Spiritual-material and (iii) Material-spiritual.

> (i) Pure spirit, uncontaminated with matter, exists in the first grand division. Here the Supreme Being reigns over entirely spiritual life. This is the purest possible form of life. It has no other desire but to love and serve the Supreme Being. The joys — the very existence — of this purely spiritual life are derived from the Supreme Being, who is the Ocean of spirituality, love and joy. Nothing relating to this division is known or has been known to the founders of any other religious creeds. It comprises of six sub-divisions and is called the Dayal Desh or the region of mercy.

> (ii) The second or Spiritual-material grand division, as its name indicates, consists both of spirit and matter. But matter here is comparatively speaking pure and is subject to, and under the control of, spirit. Life here is

[1] See 'Varnatmak' at page 269 of the Glossary of Radhasoami Faith.

very pure and, though clothed in pure material forms, spirit predominates. This division also comprises of six sub-divisions and is called the Brahmand or the region of Universal Mind and pure matter.

(iii) In the third or Material-spiritual grand division, the matter predominates over spirit. Life is composed of spirits wholly clothed in coarse matter. Having entirely forgotten the higher abode, from which they originally sprang, the spirits here have acquired carnal desires and passions. This division also comprises of six sub-divisions and is called the Pind or the region of Individual Mind and coarse matter.

3. The six Chakras or centres or ganglia of Pind or the material-spiritual division are:—

First	in the rectum
Second	in the reproductive organ
Third	in the navel
Fourth	in the solar plexus (heart centre)
Fifth	in the throat
Sixth	in the pineal gland, also known as the Tisra Til or the third Til. It is the seat of spirit.

4. The six Chakras or centres of Brahmand or the spiritual-material division are:—

First	Shiva Lok or the sphere of Shiva
Second	Brahma ká Lok or the sphere of Brahma

Third	Vishnu Lok or the sphere of Vishnu
Fourth	Sahas-dal-kanwal, the sphere of Jyoti Niranjan
Fifth	Trikutí, the sphere of Omkár
Sixth	Sunn, the sphere of Rárangh

5. The six centres of the purely spiritual division, known as Dayal Desh or Sat Desh, are:—

First	Bhanwarguphá the sphere of Sohang
Second	Satlok or Sachkhand the sphere of Sat Nám Sat Purush
Third	Anámí
Fourth	Alakh
Fifth	Agam
Sixth	Rádhásoamí

6. RADHASOAMI is the highest. There is no region above Radhasoami Dham[2]. This is the beginning and source of all.

7. All the old revealed religions have for their goal one sphere or the other comprised in the second grand division or the spiritual-material regions, which are subject to decay and dissolution, because matter is invariably changing, and the regions subject to its influence, however subtle they may be, sooner or later must and do undergo change.

[2] Abode. Region. Sphere.

8. The deliverance of spirit from the bondages of mind and matter, the body and senses, and its gradual ascension and eventual entrance into the First or Highest Division, by the practice of Surat Shabd Yoga, is perfect salvation.

9. The Supreme Being, Radhasoami Dayal, is a boundless ocean of spirituality, love and bliss. The spirit entity is a drop from this ocean or a ray of the Supreme Sun and in essence is the same as the Supreme Father. Having descended from the Highest or First Region, the Surat (spirit) has in its present state become encased in material coverings and, in a manner, intermingled with matter and is in the Third Region, subject to the forces resulting from such admixture. It has thereby lost its innate powers of discrimination and intelligence, and has become subject to carnal desires and passions. As long as it remains in the second and third divisions where mind and matter exist, it cannot be free from future births in the lower or higher regions. It is only in the First or the Highest Division where mind and matter do not exist that there is no re-birth. There is everlasting conscious state of love and bliss.

10. The seat of the spirit in the human body is at the top of Pind, viz., the sixth ganglion, reckoned from the rectum, and that of the heart is in the fourth ganglion. The main feature of internal practices (Surat Shabd Yoga) prescribed by Radhasoami religion is the concentration of the sensory current diffused in the body, at the seat of spirit and its subsequent exaltation to higher spheres in the manner, and according to the secret modes of practices, given out at the time of initiation. Concentration is effected by repetition mentally of the Holy Name RADHASOAMI and the contemplation of the image of the living Sant Sat Guru at the seat of the spirit, the sixth Chakra (ganglion) or the third Til (eye). Spirit is raised by hearing internally and intently the sound current of higher spheres. By concentrating at a particular point or aperture of Brahmand or Dayal Desh in brain and raising the spirit, communion is established with the sphere (macrocosm) which corresponds with that point or aperture in the body (microcosm).

11. There can be no worship of the Impersonal Being as the impersonal and formless cannot be contemplated or conceived of. The contemplation of the Supreme Being as an infinite expanse is meaningless and impossible. The form of the Sant Sat Guru assumed by the Supreme Being reflects pure spirituality of Dayal Desh, and its contemplation is the contemplation of that pure spirituality. It is only that form that can effect purification, concentration and ascension of spirit. The Sant Sat Guru, being the personification of the Supreme Being, is Radhasoami Dayal to the devotee. Thus it is the worship and service of the Sant Sat Guru alone which is prescribed and recognized by the Radhasoami religion. To a devotee there is no Deity or Impersonal Being other than Sant Sat Guru. It is apparent that no service of Impersonal Supreme Being can be done by body, mind and wealth or by anything material. It is with the object of enabling a human being, whose form is material, to establish contact with the Supreme Being who is purely spiritual, that He assumed the material form of Sant Sat Guru.

12. "To pave the way for the incarnation of a Deity, it is sometimes expedient that a partial revelation should be made in advance, and a spirit evolved out of the essence of the Deity, who is His son or a denizen of His sphere, is empowered and sent to this earth for the above purpose. Not only the secrets of the regions of the second grand division of creation, which is known as Brahmánd, but also those of the purely spiritual regions, have been made known in the manner explained above. The Saints or the adepts of the purely spiritual regions, of different classes, who were the sons of the presiding deities of the different spheres of the first grand division of creation, thus made their advent. Kabír Sáheb was the first to come. His stay here is said to be between 1399 and 1519. Some of His holy pieces, in the most clear terms, point out that He had come from the highest sphere, the one beyond Alakh and Agam, which is knowm as the sphere of Radhasoami. He was the son of the true Almighty, Supreme Creator, Radhasoami, and had come in advance to communicate the august commands of the true Supreme Father. This is alluded to in the following verse of Kabir Saheb:—

कहें कबीर हम धुर घर के भेदी
लाए हुकुम हुजूरी

Translation:—Saith Kabir, the knower of the secrets of the highest mansion, that He has brought the commands of the Omnipresent."

13. Other Saints as well as other adepts of a slightly lower order came at short intervals. They were Guru Nának, Jagjívan Saheb, Paltú Dás, Tulsí Saheb of Háthras, Garíb Dás, Dúlan Dás, Charan Dás, Nábhájí, Daryá Saheb, Raidás, Súrdás, Shams Tabrez, Mansúr, Sarmad, Moinuddin Chishtí and others.

14. When the ground for true spiritual regeneration was thus made fit for further development by the Saints and other adepts referred to, the incarnation of the presiding Deity of the highest spiritual sphere, viz., RADHASOAMI, took place.

15. Last of the series was Tulsí Saheb of Háthras, a place about 32 miles or 50 kilometres north east of Ágrá, who left the world probably in 1843 A. D. He was the Guru of Soamiji Maharaj's parents. They used go to Him for darshan and Satsang, and He also visited Soamiji Maharaj's perents at Agra, off and on. Shortly after the birth of Soamiji, Tulsi Saheb told Soamiji Maharaj's parents that thence¬forward they need not come to Him at Háthras, as the Almighty Supreme Creator has Himself incarnated in their family, and that they should look upon the child as such, and not treat Him as their son.

16. The work of preparation of the ground started by Kabir Saheb and carried on by other Sants and Sádhs was completed by Tulsi Saheb. And the way was paved for the revelation of RAHDASOAMI Nám and the promulgation of the Radhasoami Faith by Soámíjí Maharaj.

17. Man, with his limited knowledge and understanding, is incapable of taking a correct view of the gracious object of the manifestation

and advent of the Supreme Being Radhasoami Dayal in human form and of appreciating His benign clemency while He moves in the world like an ordinary human being. To enable him to comprehend it, Param Purush Púran Dhaní (the Most Supreme and the Most Perfect Being) Soamiji Maharaj, the August Incarnation of the Merciful RADHASOAMI, brought with Him five Surats (souls) in this world, who performed devotion and service of the order unknown to mankind, and set an example to others. Those five Surats (souls) were Rádhájí Maháráj, Huzúr Maháráj, Maharaj Sáheb, Buájí Sáheba and Bábújí Maháráj. Externally, they appeared to be separate individual personalities, but, internally, they were one and the same, with no difference or distinction. All of them were *Nij Anshas*, direct emanations or particles of the Supreme Reservoir of Pure Spirituality.

18. The most-merciful and ever gracious Soamiji Maharaj Himself gave out hints about these Nij Anshas in general and Huzur Maharaj in particular so as to enable the feeble Jivas to have some recognition of their exalted position and status. On many an occasion Soamiji Maharaj spoke about the high status of Huzur Maharaj. He once observed, "I know not whether I am the Guru or Rái Sálig Rám (Huzur Maháráj) is my Guru". In one of His letters addressed to Huzur Maharaj, Soamiji Maharaj had written, "Whatever earning of Bhajan (devotional exercises) you make, bring that capital as a present for me. I look forward to you for this earning". Continuing, Soamiji Maharaj had bade to Huzur Maharaj, "In short, what I mean is, that you bring such a wonderful and novel present for me that, hearing about and seeing it, I may feel a unique pleasure." In yet another letter to Huzur Maharaj, Soamiji Maharaj has said, "An ocean of bliss and happiness is being rilled for you. You will bathe in it, drink its nectar and will distribute much of it to others as well." A few hours before His departure, Soamiji Maharaj observed, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)."



SOAMIJI MAHARAJ

19. The mission of Soamiji Maharaj was to disclose RADHASOAMI Nám (Name). But He chose to follow the course suited to the people of that time. It was impossible for the Jívas (people) to accept the new Name. The Supreme Being, therefore, came in two different forms of *Soami* (the Master) and *Sewak* (the disciple). The position of "Soami" was represented by His august self (Soamiji Maharaj) while the other position was represented by the equally august form of Huzur Maharaj. Without such an arrangement RADHASOAMI Nám and Faith would not have been easily acceptable to the general public at the time. The Word or Name RADHASOAMI was accepted first by Huzur Maharaj. It was later on disclosed to and accepted by some specially gifted devotees.

20. The Supreme Being is omnipotent, all-powerful and the fountain-head of all. The entire creation is functioning because of the energy supplied by Him. The Param Sant (Supreme Saint) who comes from there has the same powers. There is no difference between the Supreme Being and the Param Sant. Hence, when the Supreme Being incarnates in this world as Param Sant for the benefit of Jivas, there is none greater than Him. And He cannot have any one as His guru. For this reason, Soamiji Maharaj had no guru, nor did He receive instructions in Parmarth (religion, religious puruits, spiritual matters) from any one. He was a *Swaíah Sant*. He was His own illuminator. He did not depend on instructions of a guru.

21. Soamiji Maharaj did not descend below the third Til (the top of Pind and the gateway to Brahmánd). Below this point, the hurl and downward forces of mind and matter are so strong that the spirit of even a Sant or Sádh would lose itself under their weight and force and would be helpless to extricate itself unaided or to render help to others. This is because the laws of process of evolution of creation and their economy do not admit of a greater amount of spiritual energy being brought to a lower region than is suitable to its existence and preservation. If a larger amount of spiritual energy were to be thrust forcibly into it, a disintegration of that region would take place; audit would merge into the higher region as at the time of Pralaya (Dissolution).

For all regions the minima and maxima of spiritual energy are fixed and within that range ebb and flow take place. Any divergence from this minima and maxima would upset the process of creation, evolution and its involution and nullify the beneficent object of the creation itself.

22. An absolutely indispensable adjunct to the work of salvation therefore is the presence of a perfect *Gurumukh* who conjointly with the *Swatah Sant* performs the work of salvation. The spirit of the Gurumukh descends in the ordinary course to the lowest centre under the protecting hand of the Swatah Sant. The spiritualizing force of the highest region is thus made available, in some measure, to the whole creation and those in whom the spiritual force is emerging and awakening, readily accept the Saran (protection) of a Sant as they alone can conform, in more or less degree, to the directions of the Sant Sat Guru. The *Gurumukh* working out his salvation under the aegis, guidance and spiritual help of the Swatah Sant and thus extricating completely his spirit from the lower centres and translating it to the higher regions, exercises an attractive influence or tug in the deepest recesses of kindred spirits and this tug upon the spirituality in such spirits develops their "Shag" (fitness) and makes them amenable to the influence of Sant. Without this it would be impossible for ordinary Jivas to obtain salvation.

23. The current manifesting itself in Huzur Maharaj was the *Gurumukh* current. Its Mukh (face) was directed towards the *Guru* (Soamiji Maharaj).

24. The Gurumukh's entire existence is subordinate and subservient to the will and pleasure of his Guru. Huzur Maharaj alone recognized Soamiji Maharaj and responded to His attractions. And by reason of his location and having traversed down to the lowest centres, he exercised a more potent and effective tug on the denizens of the lower regions. Thus Swatah Sant and the Gurumukh together are essential for duly starting, continuing and completing the work of redemption. It is the Gurumukh who initiates Sewá (service) and Bhaktí (devotion) of his Guru; others follow. Just as the nose-string of

only one camel is held in the hand of the camel driver and hundreds of camels follow on, similarly there is only one Gurumukh in the Satsang; others follow his example.

25. As the Gurumukh, after the departure of the Swatah Sant, has to continue the work of salvation and to occupy the position of the Redeemer, so that he can render help and assistance internally to all the devotees, he must be of the same essence as his Guru, surcharged with the spirituality of the same order and endowed with similar plenary powers of salvation. In other words, internally the Swatah Sant and the Gurumukh are the same emanations from the Supreme Being. Externally, one is the Swatah Sant having location above the third Til and conscious all along of His one-ness with the Supreme Being.

26. On the basis of this indentity of Soamiji Maharaj and Huzur Maharaj, it was said by Soamiji Maharaj Himself in "Sar Bachan Radhasoami (Poetry)":—

राधास्वामी नाम सुनाया राधास्वामी

Radhasoami Nám sunáyá Radhasoami

Translation:—Radhasoami revealed the Name RADHASOAMI to Radhasoami.

27. Soamiji Maharaj did not give out this Name to any one prior to Huzur Maharaj's joining His Satsang in 1858. He gave publicity to IT gradually.

28. Soamiji Maharaj and Huzur Maharaj were not two. The same current assumed the forms of the Guru and the Gurumukh; the former took location at the third Til and the latter came down to the Antahkaran ghát (heart centre) and below it. Without such an arrangement the object of their advent could not have been fully accomplished. It would be a mistake to consider them as two.

29. The benefits conferred on the Jivas by the Gurumukh are greater than those of the Guru. The Guru stops at some point in the higher

regions. He does not descend to the lower regions and never to the regions of Pind. The Gurumukh, on the contrary, descends to the lowest centre, and then from there, starts his return journey, and in the upward ascent, he spiritualises and confers immense benefits on the entities located in the planes, through which he has to go up. Without this form, the elevation of Jivas would not have been possible and the Guru would return to His Original Dhám, without achieving the end, for which He made His advent.

30. The Swatah Sant functions from the third Til. The spirit of the Gurumukh is made to descend down to the Gudá Chakra (the ganglion at the rectum). That is to say the seed of Sat Desh (purely spiritual region) is made to descend so low in this body and the whole creation is thus sanctified. This is the reason that the importance of a Gurumukh is even greater than that of the Swatah Sant, because the Gurumukh's grace reaches the lowermost regions.

31. गुरुमुख की गति सबसे भारी ।
गुरुमुख कोटिन जीव उबारी ।।

Translation:—Exalted most is Gurumukh's role Gurumukh redeems many many a Soul.

32. Soamiji Maharaj, the August Founder of the sublime Radhasoami Faith, was followed by Huzur Maharaj, Maharaj Saheb, Buaji Sahebá, and Babuji Maharaj as Sant Sat Gurus. The line of Gurumukh Sant Sat Gurus will ever continue till the entire humanity is redeemed. On the day of His departure from this world, Soamiji Maharaj was graciously pleased to pronounce, "Satsang will ever contiue and will go on increasing. I am with you all. You will get more grace, mercy and protection than before." So, it is possible only if Gurumukhs or succeeding Sant Sat Gurus continue coming one after the other. Huzur Maharaj has also observed

गुरु प्यारे करें आज जगत उद्धार

Translation:—The Beloved Guru today redeems the entire creation.

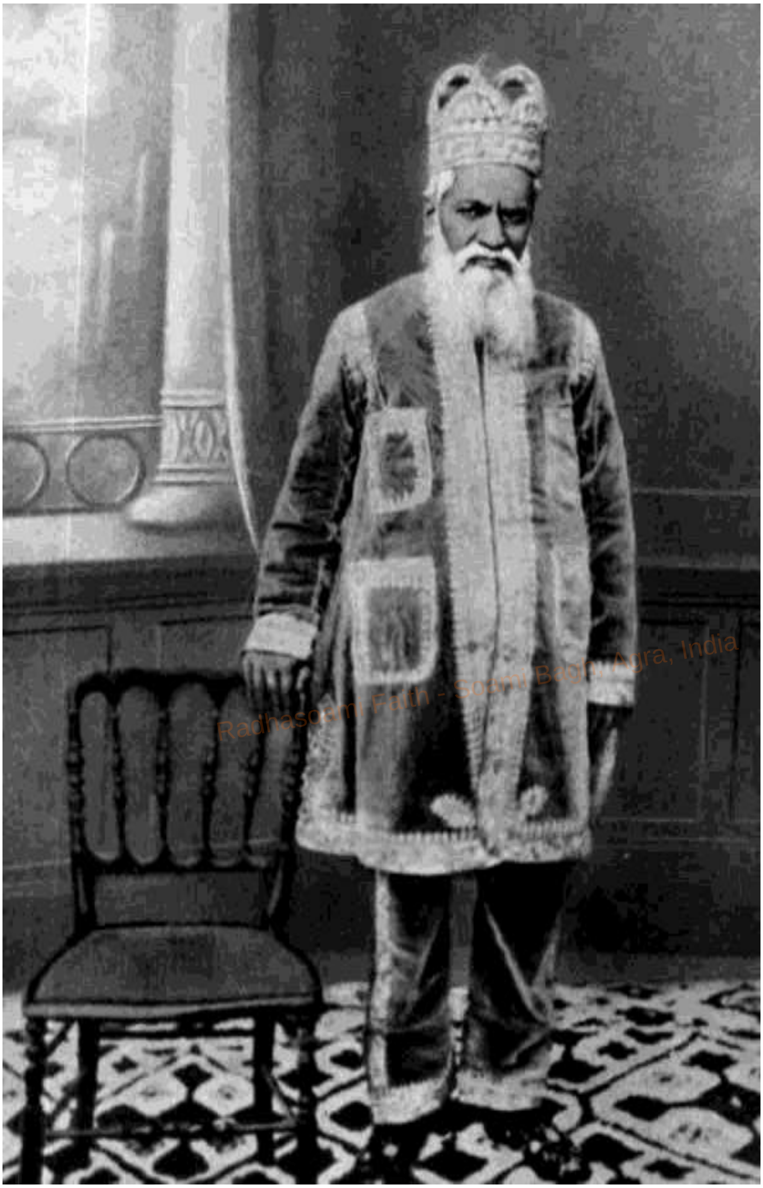
33. This implies that there will be an unbroken continuity of Gurumukhs or Sant Sat Gurus till the mission started by Soamiji Maharaj is finally fulfilled. Of course, there will be some gaps or interregnums, so to say. The sound current or the divine current, which descended from Radhasoami Dham with Soamiji Maharaj is ever present on this plane. It will not recede. If it does, the work of salvation may be brought to an end, and Radhasoami religion may also become a dead religion like others.

34. There is no difference between the sound form or the internal form of Soamiji Maharaj and His true and real successor Sant Sat Gurus. All Sant Sat Gurus are alike. Even the physical forms they assumed and assume as Sant Sat Gurus on this earth bear some resemblance in their foreheads and eyes.

35. With this introductory note, we now proceed to give, in the ensuing pages, the

Biography of Huzur Maharaj

the second Sant Sat Guru of the Radhasoami Faith, who succeeded Soamiji Maharaj and whom Soamiji Maharaj gave the Parmarthi name of GURUMUKH DAS.


Radhasoami Faith - Soami Bagh, Agra, India

2
SALUTATION

36. O Gurumukh Dás! Huzur Exalted Most Thou Being Supreme and Perfect Most To subdue Kal unconquer'ble and stout RADHASOAMI Nam Thou gave out.

37. Radhasoami's Son Special and Chosen Love's unbounded overflowing ocean For Jiva's release from Mana and Maya Incarnated Thou in human Káyá3.

38. With subtle mysteries of creation In language easy of comprehension Instructions various to th' Jivas Imparted Thou in 'Prem Patras'.

39. For further convenience and ease Consolidating all the remedies To overcome obstacles in Abhyás 4Gave out Thou Thy 'Jugat Prakás'

40. Thou tender, soft (and) mother-like Showered (Thy) grace on all alike Thou all-love, absorbed in love alone Compos'd 'Prem Bání' in melodious tone.

41. To save Jivas from death and birth Descended Thou to th' mortal earth Thou wast

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[3] Body, form, frame
[4] Practice of Surat Shabd Yog.

also pleased to publish For people of West one book [5]in English.

42. To strenghthen Jivas' love and faith Thou work'd miracle many a great Who is there to give their account Incompetent most even Muses found

43. For taking Jivas to Original Abode Gave out Thou such an easy mode [6]That male or female, young or old, All can perform with even hold.

44. All-excelling, unique and perennial Supreme, sublime and spiritual Is self resounding Radhasoami Nám That takes Jivas to August Dhám.

45. May we attain Reservoir of Bliss Saith Sant Das (his) prayer this, O Gracious, Benign, Loving and Kind None like Thee elsewhere we find.

[5] Radhasoami Mat Prakash.
[6] Surat Shabd Yog

3
TIME AND PLACE OF THE ADVENT OF THE SUPREME FATHER

46. Spirit entity resides in the innermost core of every object. In human frame, its first abode is at the third Til, which is situated at the focus or centre, where the two currents going to the eyes meet. These currents have been called Súraj (sun) and Chánd (moon) or the Gangá and the Yamuna by Sants and Sádhs. The third current of Saraswatí is hidden (*gupt*). This is the current which is called Sukhrriana and is exceedingly subtle. This current comes from above and also meets and cuts at the focus or centre mentioned above. New currents from this point descend and take their abode at the Antah-karan ghát (heart centre) which occupies the *Madhya* (central) position in the physical frame of the human being, and which governs his action in the wakeful condition.

47. The *Madhya* (centre) of Pind Desh is in the heart centre, while the *Madhya* of Brahmánd is in the Daswán Dwár and the *Madhya* of the purely spiritual region is in Sat Lok. When the devotee gets access to the *Madhya* he gets knowledge of the regions appertaining to that *Madhya*.

48. On the face of this earth, India is more favourably suited for spiritual activities and spiritual progress. It is not because the Lord is partial to this soil but because its position is, as it were, the *Madhya* of the earth. In shape also it resembles the heart of a man. The northern part of India, more particularly in between Agra, Mathurá, Alláhábád, Ayodhyá and Váránasí or the "Do-ábá" between the Gangá and the Yamuna rivers, corresponds to the Antah-karan-ghát (heart centre) in man. Hence Sants, Sádhs and Mahátmás and the incarnations of the higher and of the highest regions, mostly took their birth in this region. Those Sants, Sadhs and Mahatmas also, who were born in other places, had to come to India or to stay within this region before or after they rose to a high spiritual status.

49. Tulsi Saheb, the Guru of the parents of Soamiji Maharaj was born at Pooná, a town on the western side of the southern peninsula of India. But he left that place and settled in Háthras, a place at a distance of about 33 miles from Agra.

50. There are two prophecies on record about the advent of the Supreme Father Radhasoami Dayal in the august person of Soamiji Maharaj, and His taking birth' in Agra, one by Tulsi Saheb of Hathras and the other by Dhání Dharam Dás Jí (1443 - 1543 A. D.), the Disciple-Successor of Kabír Sáheb.

51. In Tulsi Saheb's Báaí (poetical compositions), there occurs a couplet,

पहले तो यह आइया ज्ञान विचार विवेक।
पीछे गुरु भी आयँगे, सारे साज समेत॥

Pahle to yah áiyá, gyán vichár vivek Peechhe Guru bhí áyange, sáre sáj samet

Translation:—First came *Gyán*, *Vichar* and *Vivek*. After them will come the Guru Himself, with all the paraphernalia, accoutrements and preparations. (Gayán = Knowledge, Vichár= Expansion of knowledge, Vivek = true discernment).

52. Kabir Saheb was the first to impart the gyán (knowledge) of Surat Shabd Yoga and preach Sant Mat. With Nanak Saheb the *gyan* (knowledge) of Sant Mat was expand-ed and spread. Tulsi Saheb showed true discernment or understanding of Sant Mat, and how to separate milk from water.

53. The word "*Guru*", in the above couplet, refers to Soamiji Maharaj who came with Nij Anshas and Sant Surats and a host of high souls and devotees. Soamiji Maharaj has said :—

गुरू सँग हंस फौज चल आई

Guru sang Hansa fauj chal áyee

Translatioan:—With Guru has come a host of Hansas (worthy and gifted souls).

गुरू सँग सतसंगी चल आए ।
हंस आकाशी देख लजाए ॥

Guru sang Satsangí chal áye Hansa ákáshi dekh lajáye

Translation:—With Guru came Satsangis. The Hansas of the celestial region stand no comparison to them.

54. Dhani Dharm Das Ji, the Gurumukh and successor of Kabir Saheb, has said in one of his couplets:—

आगम कहे कबीर सुनो धर्म आगरा ।
बहुत हंस ले साथ उतरे भवसागरा ॥

Ágam kahe Kabír suno Dharm Ágrá Bahut Hansa le sáth utre bhavságrá

Translation:—Listen, O Dharam Das! Kabir speaks about the future. It is in Agra that the Supreme Father will come to this world with a host of Hansas (gifted souls, devotees).

55. In the year 1861, when Soamiji Maharaj started General Satsang, all the Nij Anshas were present on this earth. Maharaj Saheb, Buaji Saheba and Babuji Maharaj had taken birth, although the first two had not come to Soamiji Maharaj. Soamiji Maharaj had said to

Huzur Maharaj, "Two Nij Anshas of mine in the form of brother and sister are in Benares. They are to be taken care of."

56. "Ágrá" where Soamiji Maharaj and Huzur Maharaj were born, starts with the first letter of the alphabet. Agra is the colloquial form of the Sanskrit words anr agra or ágar which literally mean foremost, first, chief, prominent, best, source, treasury, store-house.

57. Soamiji Maharaj was born in Pánní Galí and Huzur Maharaj in Pípal Mandí, the two places being less than a mile apart. Panni means foil of a jewel. Gali means a narrow street, a lane, an alley. Pípal is Pi (beloved) + pal (moment). Every moment Huzur Maharaj was lost in the remembrance of Soamiji Maharaj.

58. Both the Param Sants were born on the 8th day, the former in the Badi (dark fortnight) and the latter in the Sudi (bright fortnight) ; the one in the sixth month and the other in the twelfth month of the Hindu calendar.

59. Every month is divided into two 'Paksh' or fortnights. The dark fortnight is called 'Krishna Paksh'. 'Krishna' means dark. The bright fortnight is called 'Shukla Paksh'. Shukla means white. 'Krishna Paksh' and 'Shukla Paksh' are also popularly known as 'Badí' and 'Sudí' respectively. The days of each fortnight are counted from 1 to 15. 'Badi' 15 is 'Amávasyá' which means total darkness. 'Sudi'15 is known as 'Purnimá' meaning the night of the full moon. The moon is visible on Sudi 2 (Dooj) and goes on increasing till it is full on Sudi 15 (Purnima). Then it begins to wane till on Badi 15 (Amávasyá) it is not visible at all.

60. Soamiji Maharaj was the Incarnation of the eighth region1[7], the highest spiritual region, and was born on the eighth day. Eighth day is

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[7] Eight regions being (1) Sahas-dal-kanwal, (2) Trikuti, (3) Sunn, (4) Bhanwargupha, (5) Sat Lok, (6) Alakh Lok, (7) Agam Lok and (8) Radhasoami Dham. The form of the Presiding Deity of Sunn is like the full moon. There is Purnimá or full moon in the region of Sunn.

the *Madhya* or middle of a fortnight. Bhádon being the sixth month, is the middle of the year. The time of His birth was half past 12 o'cloak in the night, which is also the *Madhya*, i. e., the mid-point between 12 o'clock and 1 o'clock. Everything about His birth was thus in the *Madhya*, i.e., middle or centre.

61. The Lord came down in His full refulgence or real Rúp (form) upto the lowest region of Dayal Desh. At Daswán Dwár (Sunn or tenth aperture) He took a halt. The spirituality of Sunn, the top sphere of Brahmánd, is of a very high order, so much so, that it does not compare very unfavourably with the spirituality of the higher planes.

62. The Lord could not come lower down in the same form as His intense spirituality would have caused destruction to these regions. He had, therefore, to cover Himself with the material (if the word can appropriately be used) constituting these regions, and had to associate Himself with the subtlest forms of the materials to be found there. The three 'Gunas', viz., 'Sat', 'Raj' and 'Tarn', appeared from Trikuti in a formless condition but when they descended from Sahas-dal-kanwal, they had form. Five "Tattwas" also came down from there and thus these 3 'Gunas' and 5 'Tattwas' or elements (5+3=8) constitute the major part of the materials of Brahmand. So the Lord had to assume covers of these regions and it took eight days, as they are eight in number. He had to put on eight kinds of covers. This process took eight periods. Hence, the Incarnation of Radhasoami Dayal, i.e., Soamiji Maharaj, manifested Himself on the eighth day of the dark fortnight of Bhádon.

63. This process by itself did not complete the mission of the Lord. He had to descend furthermore to the coarse regions of Mana (mind) and Máyá (matter), i.e., below Sahas-dal-kanwal" or the third Til, in Pind. And this was done by Huzur Maharaj, the Gurumukh. Soamiji Maharaj descended but not below the third Til, that is to say, He descended half the way. Bhádon, being the sixth month, is the middle or half of the year. The Gurumukh, Huzur Maharaj, descended in full to Pind Desh. The descent took as it were the remaining months of

the year. Hence Huzur Maharaj's birth in the twelfth or the last month of the year, viz., Phágun[8]

64. With the ascent or rising up of the Gurumukh from Pind commences the bright fortnight. The Gurumukh is practically in constant touch with his Guru and benefits by the association, Bachans (discourses), Ártí (gazing on the eyes of the Guru), etc., of his Guru. It is by these processes that the spirit of the Gurumukh is raised and elevated to the level of the Guru who is stationed at the third Til. The Guru attracts the spirit of the Gurumukh intertwined in His spirit overflowing with Grace and Mercy to the level of His activities.

65. When the spirit of the Gurumukh goes beyond the third Til and attains communion and becomes one with Sat Purush Radhasoami Dayal, practically the same state is produced as at the time of advent of a Swatah Sant, and the spirituality of the former Guru now one with that of the Supreme Being continues to flow into the spirit of Gurumukh as a result of the same impulse which sent the first Guru.

66. The coming down of the Sants to the third Til, and taking up or lifting the fitted spirits from Pind by Their Gurumukhs are compared to the dark and bright periods of the moon and the months of Bhádon and Phágun.

67. There are eighteen regions[9] in the entire creation, Radhasoami or Radhasoami Dhám being the highest. Soamiji Maharaj and Huzur Maharaj came from the highest. The blessed figure 18 occurs in the years of their birth both according to the Hindu Calendar as well as the Gregorian. The years of birth of Soamiji Maharaj and Huzur Maharaj according to the Hindu calendar were 1875 and 1885 respectively.

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[8] Twelve months of the Hindu year are (1) Chait, (2) Baisakh, (3) Jeth, (4) Asarh, (5) Sawan, (6) Bhadon, (7) Kuar, (8) Katik, (9) Aghan, (10) Poos, (11) Magh, (12) Phágun.

[9] Six regions of Pind + Six of Brahmand + Six of Dayal Desh.

1+8+7+5 =21 (Ekkís in Hindi)
1+8+8+5 = 22 (Báís in Hindi)

Used idiomatically, Ekkis means (I) to be twentyone (to another's twenty, ten senses and their ten deities). (II) to prevail (against Kal and Maya or mind and matter). (III) to get the better of (all). (IV) to overcome (opposition of Kal and Maya). Similarly, Báís (22) means (I) the royal army, (II) to attack (Kal and Maya) with one's whole force.

68. According to the Gregorian calendar, the years of their birth were 1818 and 1829. Soamiji Maharaj descended from the Highest or the Eighteenth Region, passed through the first and the second grand divisions and seated Himself at the third Til, the top of Pind. Hence the occurrence of 18 twice in the year of His birth. Huzur Maharaj descended to the third grand division. The figure 18, for the third time, occurs in the year of His birth.

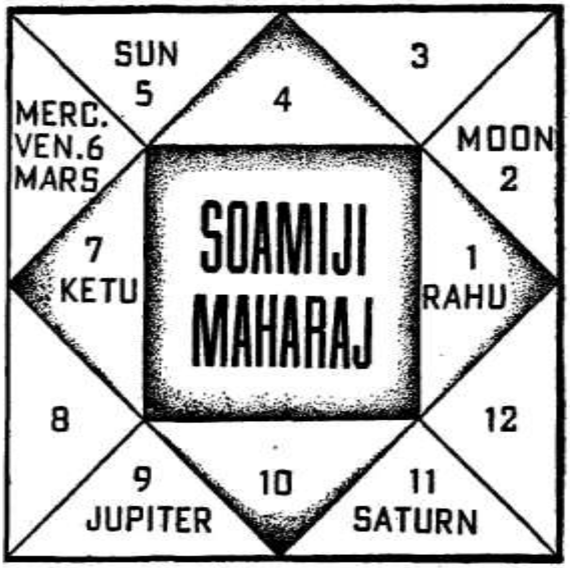
69. It was but natural, right and proper for the Lord of the eighteen regions to incarnate in this world in the year eighteen hundred and eighteen, neither earlier nor later.

70. The sum of the digits of 1818, the year of the birth of Soamiji Maharaj is also 18. The sum of the digits of 1829, the year of the birth of Huzur Maharaj is 20. 20 is bis in Hindi. Idiomatically bis means "superior (to), more excellent".

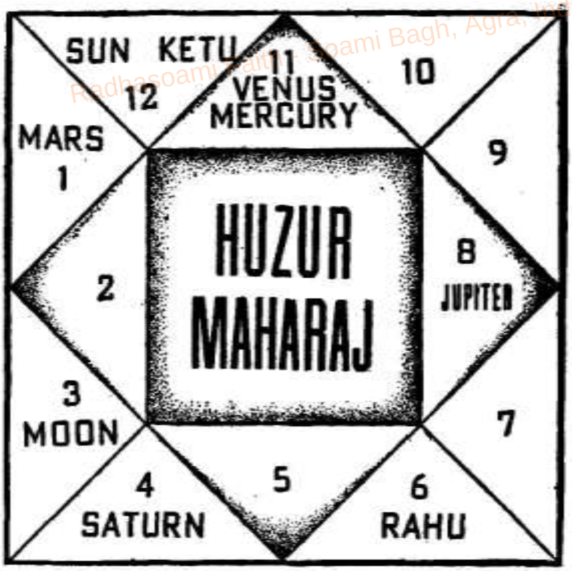
4
HOROSCOPES

71. Sant Sat Gurus are the incarnations of the Supreme Father Radhasoami Dayal. Their actions and deeds are independent of the natural forces and stellar influences. The planets and constellations have no influence not only over their actions but also, to some extent, even over those of their Satsangis. It is not fate but their pleasure (Mauj) that governs their actions, including their births and deaths. But as Sants choose to live and move in the world like ordinary Jivas, their horoscopes, like those of ordinary Jivas, may indicate the general pattern of life.

72.


SUN
5
3
4
MERC.
VEN.6
MARS
MOON
2
SOAMIJI
MAHARAJ
7
KETU
1
RAHU
8
12
9
JUPITER
10
11
SATURN

73.


SUN KETU
12
11
VENUS
MERCURY
10
MARS
1
9
HUZUR
MAHARAJ
2
8
JUPITER
3
MOON
7
4
SATURN
5
6
RAHU

74. An analysis of the configuration of the planets in the horoscopes of Soamiji Maharaj and Huzur Maharaj establishes their relationship in three lives.

75. FRATERNAL (PAST BIRTH)

Present birth and life are dependent on the kararas (actions and deeds) performed in the previous life. In a horoscope the tenth house is said to be the house of KARMA. This house, therefore, establishes a relationship between the present and the past.

In the horoscope of Soamiji Maharaj, the tenth house is Aries ruled by Mars. In that of Huzur Maharaj, the tenth house is Scorpio, again ruled by Mars.

In both the horoscopes, Mars is placed in the third house, the house of fraternity. Mars being a male planet indicates that in their previous incarnations Soamiji Maharaj and Huzur Maharaj were brothers.

Further, in the horoscope of Soamiji Maharaj, Jupiter, in the sixth house, casts light on the tenth house, the house of Mars. Mars and Jupiter are friends. This also confirms the fraternal relation.

76. SOAMI SEWAK RELATIONSHIP (PRESENT BIRTH)

Both the horoscopes have Mercury and Venus conjoined. Venus is Acharya1. Mercury is characterised as calm and cool, well-behaved, and of serious nature and fine aesthetics. Mercury is the only planet which has no enemy. All others have enemies. Mercury is receptive, and acquires the nature of those with whom it is associated. The conjunction of Mercury and Venus in both the horoscopes represents the Soami Sewak relationship.

In the horoscope of Soaraiji Maharaj, Mercury and Venus are placed in the third house which is the house

of PARAKRAMA[10]. In the horoscope of Huzur Maharaj, they are placed in the first house. This establishes that Soamiji Maharaj was Soami (Master) and Huzur Maharaj His Sewak (disciple, servant).

77. FATHER-SON RELATION (FUTURE BIRTH)

In both the horoscopes, Sun is in the second house, which discloses the secret of future life. Sun is characterised as soul. (In Latin "Sun" is called SOL). The soul establishes the relationship between father and son. Upanishads speak of "Súrya" (Sun) as "Atmá" (Soul).

In the horoscope of Soamiji Maharaj, the second house is Leo, ruled by Sun. Sun is placed in the second house, which means that he is ruling in his own house.

In the horoscope of Huzur Maharaj, the second house is Pisces ruled by Jupiter. The Pisces Sun is placed over there in the second house and is in full view of Jupiter (the lord of the second).

In the horoscope of Soamiji Maharaj, Jupiter, placed in the sixth house, has a ninth house over the Sun, placed in the second (the house of family). Jupiter has also its eyes on the fifth house from its seat, viz., the tenth house (the house of Karma).

Jupiter is the father of Sun. This indicates that in their future birth, Soamij Maharaj will appear as father and Huzur Maharaj as son.

Tenth house is the house of father. The second house, which is the house of family, is aspected by Ju-

[10] Enterprise.

piter (in the tenth house). Thus Jupiter (the father) bestows the power of son to Sun (placed in the second house).

A soul migrates from the heaven to the earth at the proper time. The knowledge of time is given to the god Sun. When the time of migration of a soul is ripe, it adopts the Sato-guna and enters the Surya-lok (the world of Sun). Sun, at the proper time, best known to himself, throws his rays and causes conception. Jupiter becomes father, and, through Sun, establishes father-son relationship. This is the real principle underlying the relationship of father and son by birth in future life.

78. That Soamiji Maharaj and Huzur Maharaj had visited this world before, is evidenced from the conversation between Babuji Maharaj and Mr. Phelps (vide page 284, R. S. Correspondence with certain Americans Vol. 5; and No. 893 at page 142 of R. S. Correspondence with certain Americans Vol. 4); and also from the quotations given in paragraphs 79 and 80 below. They again came here in the nineteenth century as Incarnations of the Supreme Being Radhasoami Dayal, and promulgated the Radhasoami Religion. This time they came as Soami (Master) and Sewak (disciple, servant), as we all know. They are again expected to come here in a ruling family as father and son as disclosed by Maharaj Saheb and Babuji Maharaj.

79. "In this city there had resided a great Brahman, named Radhasami, a professor of the mahayana, of clear discernment and much wisdom, who understood everything, living by himself in spotless purity. The king of the country honoured and reverenced him and served him as his teacher. If he went to enquire for and greet him, the king did not presume to sit down alongside of him; and if, in his love and reverence, he took hold of his hand, as soon as he let it go, the Brahman made haste to pour water on it and wash it. He might be more than fifty years old, and all the kingdom looked up to him. By means of this one man, the Law of Buddha was widely made known, and the followers of the other doctrines did not find it in their power to

persecute the body of monks in any way." (Page 78, "A Record of Buddhistic, kingdom". Paragon Book Reprint Corp., New York; Dover Publications, Inc., New York).

80. "In this city (i. e. of Patliputra of Patna) once lived a certain Brahman called Radhaswami (Lo - Tai - Sz -Pi - Mi) of large mind and extensive knowledge, and attached to the Great Vehicle. There was nothing with which he was unacquainted, and he lived apart, occupied in silent medi-tation. The king of the country honoured and respected him as his religious superior. If he went to salute him, he did not dare to sit down in his presence. If the king from a feeling of esteem took him by the hand, the Brahman thoroughly washed himself. For something like fifty years the whole country looked up to this man and placed its confi¬dence in him alone. He mightily extended the influence of the Law of Buddha, so that the heretics were unable to obtain any advantage at all, over the priesthood." (Paragraph XXVíI, "the Travels of Fa-Hien" at page LV of "Buddhist Records of the Western World", published by London Trubner and Co, Ludgate Hill, 1884).



SOAMIJI MAHARAJ
AND
HUZUR MAHARAJ

5

THE FIRST MEMORABLE MEETING WITH SOAMIJI MAHARAJ

81. Gurumukh is the Nij Ansha of the Supreme Being. Even while a child, he is awake to his Parmarth (spiritual welfare). The spiritual instinct of Huzur Maharaj had begun to manifest itself in his very childhood. When according to the custom prevalent in his community, he was required to take initiation from the family guru, the Gosáin of Mathurá Bindrában, at the age of eight or nine years, he put to him some intricate questions which the latter could not answer satisfactorily. Huzur Maharaj refused to have him as his Guru. However, when pressed, he agreed on the condition that whenever he found out a true and perfect adept, he would be free to accept him as his Guru.

82. A cursory glance of the Sat Guru is enough to render the Gurumukh oblivious to the world and its para-phernalia. He is away only so long as he is absent. The moment he comes before the Sant Sat Guru, his mind becomes restful and inseparably attached to Him. A bee flies about hither and thither, but as soon as it finds honey it clings to it.

83. The first meeting of Soamiji Maharaj and Huzur Maharaj, the Guru and the Gurumukh, was the most important event for the entire creation of Pind and Brahmand. From that day the work of salvation started.

84. The greater the importance of an event the higher the level it is planned at. Historical events were slowly and gradually moving in the right direction preparing the ground for this meeting and the revelation of the Radhasoami Nám.

85. According to worldly standards, Akbar the Great was a wise and far-sighted ruler who understood the true basis of worldly state-craft well. He was kind to people of all religions. Although he was a Mohammedan, he used to enjoy talks about religions with Hindus, Christians, Parsees and others. Had this policy been continued, no doubt the Muslims and Hindus would have been fused into a nation — with a religious *pot pourri*. But fortunately, all that he did in that direction was undone by Aurangzeb who followed the course just reverse of what his great-grand-father practised. Fortunately, because Aurangzeb paved the way for the political subjugation of India which was necessary for her spiritual regeneration. Had she pursued the road to material prosperity through her political independence she would have shared the fate of the West — her spiritual regeneration at this time would have been impossible.

86. Emperor Sháhjahán fell ill in 1657. Rumours were set afloat that he was dying. All his four sons who had large armies and were governors of various provinces, immediately began to fight for the throne. In 1658 Agra fell to Aurangzeb who imprisoned his father Sháhjahán and ascended the throne. He put two of his brothers to death, and the third one fled to the wilds of Assam where he was killed in the jungles. These gory fratricidal intrigues sounded the deathknell of the resplendent Moghal Empire and opened the gate for the British rule. By 1818 the British rule in India was well and fully established. And the same year Soamiji Maharaj, the Incarnation of the Supreme Father Radhasoami Dayal, was born in Agra. Then the first memorable meeting between Soamiji Maharaj and Huzur Maharaj took place in 1858, exactly two centuries after the fall of Agra to Aurangzeb (in 1658).

87. With the Britsh policy of non-interference with other religions, the shackles, that prevented the free expression of the true message of Mercy and Grace brought by the Supreme Sants and Sadhs, were considerably less obstructive when Soamiji Maharaj made His gracious advent. However, there still existed a violent and unrelenting opposition to the exposition of Sant Mat in its true form and more so to the public manifestation of any Name (Nám)

beyond Sat Nám, Sat Shabd or Sár Shabd. People who belonged to the so-called Sant Mat of the time (amongst whom were included the family of Soamiji Maharaj and His near relations) contented themselves with outward formalities of Guru Nanak's Mat and worship of Samádhs etc. In this atmosphere there was not one single soul who could tolerate the message of Nám higher than that of Sat Nám. It would have been utterly futile to openly preach the message of Radhasoami Dayal amongst the people who surrounded Soamiji Maharaj, and the highest good that He could do to them was to wean them from the formalities and the outward rituals of the Sant Mat as it prevailed at that time and to instil into them the secrets of Sat Lok (Dayal Desh) and the method of their approach by Surat Shabd Yog, To this too there was very partial and limited response. This went on for some time until Huzur Maharaj came into the presence of Soamiji Maharaj.

88. In 1857 there was a Sepoy Mutiny. On July 5, mutineers reached Agra and began to fire. The news was rife that if rebels entered the city it would be bombarded from the fort indiscriminately. Since the house of Huzur Maharaj and other members of His community were situate near the fort within the range of cannon balls, some elderly persons approached Him suggesting that they should shift to some safe place. Huzur Maharaj gave them much consolation and told that they should all rely on the pleasure of the Lord. For their satisfaction He took out from *Díwan-i-Hafiz* (book of collection of the poems of Háfiz) an oracular couplet which says, "Well, thou art so much perturbed by the calamities of the world. Hast thou also taken measurs for safety at the time of death when severe sufferings would befall thee? Who will help thee at that moment?" Huzur Maharaj explaind to them the meaning of this couplet. He also said that even if others shifted elsewhere, he, relying on Mauj, would stay there and when peace was restored, he would sincerely and whole-heartedly devote himself to the Supreme Being. This gave them great consolation and nobody left the place. By Mauj, the rebels did not enter the city; and the locality was not subjected to bullet discharge from the fort.

89. Huzur Maharaj witnessed the horrors and unforgettable scenes of this conflagration. Thousands of men, women and children were butchered, the rich were reduced to poverty, and the poor were raised to undeserved eminence. This showed to him the world in its ugliest form of nakedness.

90. After the Sepoy Mutiny Huzur Maharaj employed a Pandit who would recite Bhagwat Gítá to him. Huzur Maharaj studied Upnishads and other sacred books, performed Pránáyám and other modes of Yoga, and so on and so forth, but all in vain. None met his satisfaction. He took up "the Tales from Masnaví" of Mauláná Rúm who was a high class adept having access to higher regions. These tales had profound effect on Huzur Maharaj. They emphasize the indispensable need of the Guru and the glory of Shabd. Huzur Maharaj's thirst for the true Guru got sharpened. He would set out to meet any guru he heard of but nowhere he got satisfactory answer.

भटक भटक भटकत फिरा ।
कहीं न पाया ठाम ।।

Translation:—I roamed and roamed far and wide but found no place fit to reside.

91. It was in this frame of mind that Huzur Maharaj learnt about Soamiji Maharaj through His youngest brother, Lálá Pratáp Singh Seth alias Chácháјí Sáheb, who arranged this meeting. In his book "Biography of Soamiji Maharaj", Chachaji Saheb describes this memorable meeting thus.

92. "This slave (Pratap Singh) went to Meerut on tour with Dr. Paton, the then Postmaster General of the North Western Provinces, Punjab, Oudh, Central India, Rájpútáná and Central Provinces. Dr. Paton stayed there for over a month. This slave, with two other colleagues, put up in the premises of Meerut Post Office. The Postmaster General called there Huzur Maharaj who was, at that time, the head assistant in the office of the Postmaster General. Huzur Maharaj stayed in an adjoining room. This slave used to recite hymns from Sukhmaníjí

[11]in his verandah, as Soamiji Maharaj had not composed any book by that time. Huzur Maharaj listened to it attentively. After the recitation, this slave used to retire to a secluded place where he would perform Sumiran and Bhajan, known as Surat Shabd Yoga. He would return from there after an hour or so, when meal was ready. After meal, he would go to office at about 10 o'clock. Having observed this for a few days, Huzur Maharaj enquired of the servant of this slave, as to what he (Chachaji Saheb) had been doing in the seclusion of the garden. The servant replied that he did not know it well; perhaps his master performed some Abhyás (spiritual practices). One day, at about 8 or 9 in the night, when all were sitting on beds, Huzur Maharaj enquired about these spiritual practices. This slave briefly related everything and spoke about the glory and eminence of Soamiji Maharaj, and His grace and mercy. Huzur Maharaj expressed a keen desire to see Soamiji Maharaj. It was agreed that when this slave went back to Agra, he would submit an account of the conversation and solicit His permission to call Huzur Maharaj for an interview. Soamiji Maharaj after enquiring about yearning and longing of Huzur Maharaj accorded His permission. A Sunday was fixed for the interview. Huzur Maharaj came in the morning. Soamiji Maharaj cordially seated him in the same room where He used to perform Abhyás, and which is inside another room. Huzur Maharaj related all about himself and asked several questions on Parmarth (religion), to which he received very satisfactory answers. This first audience lasted for nearly five hours. On coming out, Huzur Maharaj broke forth that he had found the One whom he had been seeking for so long. He added that since his very boyhood he had been praying, 'O my Lord! meet me Thyself. His prayer had been granted, He had met the SupremeBeing Himself. Huzur Maharaj returned home highly exhilarated".

93. For some time Huzur Maharaj used to go to Soamiji Maharaj every Sunday, then twice a week and then he got permission to visit Him everyday. When fully satisfied, Huzur Maharaj took initiation

[11] Literally means gem of happiness; that which gives happiness. It is usually recited in the morning. It deals with "what is good and true happiness."

from Soamiji Maharaj. Soamiji Maharaj gave him the parmárthí name of Gurumukh Dás.

94. After a few days' spiritual practices and Satsang, Huzur Maharaj came to realize Soamiji Maharaj's high and exalted status. From that time, he began to call Him by the Name which is resounding in His August Abode, viz., Radhasoami Dhám.

ढूंढ़त ढूंढ़त बन बन डोली, तब राधास्वामी की सुन पाई बोली ।
प्रीतम प्यारे का दिया संदेशा, शब्द पकड़ जाओ उस देशा ॥
कर सतसंग खुले हिये नैना, प्रीतम प्यारे के सुने वहीं बैना ।
जब पहचान मेहर से पाई, प्रीतम आप गुरू बन आई ॥

Translation: — I wandered from place to place in search of my Lord, then I heard the voice of Radhasoami. He (the Guru) gave me the message of the Beloved. He exhorted me to proceed to His Abode by catching hold of Shabd. On attending Satsang, my inner eye was opened. I heard the discourses of the beloved Guru in Satsang. When by His grace and mercy, recognition dawned upon me, I discovered that the Lord Himself incarnated as Guru.

95. When Huzur Maharaj had come in contact with Soamiji Maharaj, he asked the Gosáin, his family guru, to help him in the performance of Surat Shabd Yoga or in the alternative to permit him to accept Soamiji Maharaj as his Guru. Hazur Maharaj also induced the Gosáin to go to Soamiji Maharaj for His darshan and accept Him as his Guru for the benefit of his soul. The Gosáin agreed to this, and off and on he came to Soamiji Maharaj along with Huzur Maharaj.

6
BIRTH AND CHILDHOOD

96. The duration of pregnancy in woman is usually nine months. Huzur Mabaraj was, however, born after eighteen months, and the body too was developed as of a child of eighteen months. But nothing unusual was felt by the revered mother.

97. Huzur Maharaj was born at half past four in the morning on Friday, the 14th March, 1829, at Pipal Mandi, in a Kayasth family. Kayasth literally means, "situated in the body, the Supreme Being or Spirit".

98. Huzur Maharaj's name was Sálig Rám. Sáligrám is a kind of sacred stone said to be typical of Vishnu, as the phallus is of Shiv, and hence it is worshipped by the Hindu Vaishnavas, and supposed to be pervaded by the presence of Vishnu, one of the principal Hindu deities, regarded as the "preserver", and with Brahma, the "Creator" and Shiva, the "Destroyer", constituting the well known Tri-murti or triad.

99. When Huzur Maharaj was about a year and a half, it so happened that the cot was infested with bugs. The mother had, therefore, to expose the cot to the hot sun and keep it apart. She spread the bed on the floor and made the child comfortable on it by her side. A cobra came and sat coiled by the pillow of Huzur Maharaj with its hood expanded over the child's head, and remained watching the whole night lest any insect should creep near his bed. In the morning, Huzur Maharaj caught hold of the snake in his hands and showed it to his mother, with a gesture, to know what it was. It continued its visits, and each morning Huzur Maharaj, to the great dismay of his mother, would play with it. Huzur Maharaj's mother prayed that the cobra should discontinue its visits as all the members of the family were frightened at the sight. The snake realising that its sewá (service) was no longer liked, stopped paying further visits.

100. As children are wont to, Huzur Maharaj, in his childhood, used to draw sketches and diagrams playfully, by which he forecast coming events. Often inquisitive women of the neighbourhood approached him for answers to their queries.

101. A great fair of Tairákí (competition or tourna-ment in the art of swimming) is held every year on the bank of the Jamuná. Hvzur Maharaj, with a cousin, Lálá Kanhaiyá Lál, was on a pleasure boat. In the middle of the stream, Huzur Maharaj suddenly slipped down. At that time, Huzur Maharaj saw intense light inside the water. His cousin immediately jumped into the river and took him out in no time, as, by Mauj, the level of the water had subsided waist-deep.

102. Once a Sadhu came to Huzur Maharaj's father. Looking at Huzur Maharaj he said that the child would be a great man, a benefactor to all the humanity in matters both spiritual and temporal.

103. Astrologers who chanced to read the horoscope of Huzur Maharaj predicted that he would be glorious and brilliant in the realm of both Parmárth (religion) and Swárth (world) and would be an embodiment of mercy and noble qualities.

104. Huzur Maharaj had his early education in a maktab (primary school for boys) where he acquired proficiency in the Persian language. No University having then been established, he passed the Senior Examination in English from the Agra College, Agra. It was the highest degree in those days.

105. Huzur Maharaj took interest in Astrology, Logic, Theology and Philosophy as well, which he studied as hobbies. He used to explain intricate and subtle points of Astrology with such felicity and clarity that left the listeners wondering. He translated Sanskrit books of Astrology into Persian, and thus made this science available to Persian-knowing people.

7
FAMILY HISTORY

106. The name of the revered great-great-grandfather of Huzur Maharaj was Ságar Mai. He was known as Munshi Sagar Mai. Munshi is a title of respect, literally meaning an author, a composer (in prose), a writer, scribe, secretary, an amanuensis, a tutor, a teacher of Persian or Urdu, language master. Munshi Sagar Mai had one son, Munshi Mohkám Singh by name. He had five sons, Munshi Shitáb Rái, Munshi Gumání Mai, Munshi Kewal Singh, Munshi Nárain Dás and Munshi Asad Lál. Munshi Kewal Singh had two sons Munshi Maiman Singh and Munshi Bahadur Singh. The last named had two sons, Nand Kishore and Sálig Rám alias Huzúr Maháráj.

107. The family of Huzur Maharaj consisted of religious-minded persons with catholic virtues. His Father Munshi Bahadur Singh, a lawyer by profession, was a great devotee of Shiva. He kept with him only as much as was needed to meet the household expenses. Rest, he gave away in charity. So would Huzur Maharaj place his entire monthly emoluments at the Holy Feet of his Guru, Soamiji Maharaj. Whatever Soamiji Maharaj gave him, was enough for the family.

108. Huzur Maharaj's father used to tell the members of his family that one should not engross oneself in this perishable world. One should care more for the welfare of the soul. At his last hour, in the state of withdrawal, Huzur Maharaj's father had face to face darshan (vision) of Shiva who said to him, "You have not left any fortune for your children. Bring all brass and copper utensils. I will convert them into gold by my touch". Thrice did Huzur Maharaj's father ask for the utensils but his mother could not and did not pay heed as every time Huzur Maharaj would come and sit in her lap, thus diverting her attention. Huzur Maharaj's father then said to her, "Shivji had come and wished to transform all our utensils into gold. I called you but you turned a deaf ear. However, Shivji has observed that our youngest child (Huzur Maharaj) perhaps does not like to have unearned wealth in his use. Shivji has also prophesied that our sons would be men of

name, fame and position." Uttering these words, Huzur Maharaj's father breathed his last. At that time Huzur Maharaj was four years of age.

109. Munshi Nand Kishore was six years older than Huzur Maharaj. In between them, there was a sister. Munshi Nand Kishore was a noble and pious soul of religious bent of mind. He entered Government service and rose to the high position of Extra Assistant Commissioner. He was getting seven hundred rupees (of those times) per month at the time of his demise at the young age of 48 years.

110. Huzur Maharaj's mother was a good natured, intelligent and pious lady. After the demise of Huzur Maharaj's father, she brought up and educated the children astonishingly well.

HOUSEHOLD LIFE

111. The Gurumukh current comes in contact with the Jivas in several ways. It is said in "Sar Bachan Radhasoami (Prose)", the Sants who are dayál (merciful) always prefer the life of a grahsthí (householder). By this it should not be understood that other Sants, who did not do so, were not dayal (merciful). It simply means that as grahsthís (house-holders) they, in a natural way, come in contact with more people, for carrying on the duties of this world, and they can, therefore, confer greater benefit on a larger number of Jivas.

113. मन के घांट हुए अब कामी, अस मेरे प्यारे राधास्वामी ।
इन्द्री घाट विकार घटामी, सो मेरे प्यारे राधास्वामी ।
अललपक्ष सम फिर उलटामी, अस मेरे प्यारे राधास्वामी ।

112. In one of His letters, Soamijí Maharaj wrote to Huzur Maharaj, "I depend upon your achievements". This means that the spirit of a Gurumukh which has an easy access to the planes of the various centres in Pind Desh, can bestow greater spiritual benefit on an infinitely larger number of Jivas in different planes.

Translation:—Descending to the heart centre, He becomes subject to desires. Such is my beloved Radhasoami. He, however, reduces the evil tendencies of the lower centres pertaining to senses. Such is my beloved Radhasoami. Alalpaksh[12] like He flies up. Such is my beloved Radhasoami.

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[12] Alalpaksh is a fabulous bird. It is said that it lays eggs in the sky, but the young birdie that comes out in the course of descent flies up without touching the ground

114. Huzur Maharaj's first marriage was solemnized in Farrukhábád. A daughter was born by this marriage. After sometime his spouse departed from this world.

115. Huzur Maharaj was married a second time in 1852 at Agra. Five children were born of his second wife. The first was Jánkí Prasád who died during infancy. The second was a daughter who was married to Lálá Ráj Naráin Saheb. She departed from this world, leaving behind a child of eleven days, whom Huzur Maharaj gave the name of Sant Prasád. On his marriage, Lala Raj Narain prayed to Huzur Maharaj to be gracious enough to join the marriage party to Jaipur. But Huzur Maharaj regretted his inability. When persistently prayed, he asked Maharaj Saheb and Babuji Maharaj to proceed with the party and make arrangements for him, assuring that he would be reaching the next day. But next day Huzur Maharaj sent a telegram saying that he was indisposed. At the bride's house, a sonnet, which Huzur Maharaj had composed for the occasion, was sung. It ended with—

राधास्वामी की मेहर से, हुआ कारज पूरा ।
खुश रहे दूल्हा व दुलहिन, यह दुआ सब गाई ॥

Translation— By Radhasoami's grace verily, All was accomplished well and merrily, -All now wish and bless sincerely, May happiness abide with groom and bride.

116. Huzur Maharaj's third child was a daughter named Bhaggo Bíbí. Fourth was Lalá Ayodhyá Prasad, known as Lala Ji Saheb. in his past life he was a Mahant (leader) of a certain sect or school of Sadhús at Ayodhyá. He practised Yoga. While posted at Lucknow, as the Chief Inspector of Post Offices, Huzur Maharaj visited the Mahantji off and on. Before his death, Mahantji gave out to his disciples that he would take birth in his next life, in the family of Chief Saheb (Huzur Maharaj) at Agra. A few days after his birth, a batch of Sadhus came from Ayodhya to see him. Huzur Maharaj's mother refused to show the new born baby to the Sadhus on sentimental grounds. At that time Huzur Maharaj was not in the house. The Sadhus waited till Huzur

Maharaj came and sent for the child. After having darshan, Sadhus went away. Huzur Maharaj often called Lala Ayodhya Prasad by the nick name of Chhuttú Lal.

117. Huzur Maharaj's last child was Dwárká Prasad who died at the age of eight in 1877. Being the last born, he was the apple of everybody's eye. All were deeply grieved. His sister, in a fit of terrible grief, was taken to a state of trance when she saw Dwarka Prasad mounted on an elephant descending from above in great refulgence. He told her that he was all happy in the lap of Shabd Guru and that he had to come down just to give these words of consolation. And soon he repaired to his heavenly abode. This incident gave much solace to the bereaved hearts.

118. In 1879 Huzur Maharaj's mother left her mortal ceil, so did his consort in 1885 on 26th February.

119. Huzur Maharaj's household life was a typical illustration of what Soamiji Maharaj has said in His Sar Bachan Radhasoami Poetry:—

अन धन और संतान भोग रस ।
जगत भोग और मिला जोग रस ।।
पर किरपा सतगुरु अस रहई ।
मोह न व्यापे जग नहिं फँसई ।।

Translation:—The disciple gets worldly prosperity, i. e., affluence in food and wealth, and off-spring and progeny, and the pleasures of the world, along spiritual progress. Such, however, is the grace of Sat Guru that no attachment is felt for world and the disciple does not get entangled in it.

120. Huzur Maharaj's was a full fledged household life with large progeny and great fortune, entailing at the same time, equally great

responsibilities and burdens. Even amidst the hustle and bustle of such a life he performed devotion, singular in its kind, to Soamiji Maharaj. Huzur Maharaj has himself hinted about this in his poetic composition:—

भीड़ भाड़ संग नित उठ बरते ।
अंतर रहे इकंत री ॥

Translation:—Though externally he is amidst the crowd, internally he keeps aloof from all.

9
IN GOVERNMENT SERVICE

121. साहब एता माँग हूँ जा में कुटुम्ब समाय।
मैं भी भूखा ना रहूं साध न भूखा जाय।।

O Lord! I ask for that much only as is just sufficient for family so that may starve neither I nor the sadhu who passes by.

122. Beyond this, a devotee never earns, makes no efforts to increase fortune. But if the Lord is pleased to give more, the devotee would spend the surplus in the service of Sadhs. Radhasoami Dayal showered His special grace on Huzur Maharaj. He made rapid progress in matters both spiritual and temporal.

123. At the age of 18, Huzur Maharaj entered Government service. He got an appointment on one hundred rupees per month in the office of the Postmaster General. He was deputed to Sahāranpur in 1850, and then to Allāhābād in 1851, on special duty, and, in recognition of his good work, was made, on 1st April 1852, an Inspecting Postmaster. Gn 1st July, 1852, Huzur Maharaj was made the Head Assistant in the office of the Postmaster General and by the year 1860 he was drawing rupees one hundred and fifty per mensem. In 1868, Huzur Maharaj was promoted as Personal Assistant to the Postmaster General and on 31st August, 1871, the title of Rai Bahadur was conferred on him as a mark of personal distinction. He was, since then, known in official circles as Rái Salig Rám Bahadur.

124. On the 28th April, 1881, he had the unique honour of being the first Indian to be made the Postmaster General of the North Western Frontier Provinces which then included Uttar Pradesh, Punjab, Rájastháh and Madhya Pradesh, carrying a salary of eleven hundred rupees per mensem.

125. While still holding a junior post in the department, Huzur Maharaj showed an unusually intelligent grasp of the problems relating to the expansion of the department, codification of rules and procedure for the guidance of its officials, introduction of facilities for the public and adoption of measures for detection and eradication of evils which easily creep in where duties involve handling of cash and dealing with the public. He had phenomenal success in the handling of the various delicate and difficult situations. He made masterly arrangements as regards delivery of dak and management of post offices during the Sepoy Mutiny of 1857. By his exceptional ability he had acquired an enviable position in the department and even when he was not yet 30 years of age and was comparatively a junior officer; his contributions had begun to be considered as indispensable when important questions of policy or launching of new schemes of post offices were concerned. Huzur Maharaj's name is still remembered in connection with the introduction of one-pice post card and is associated with many reforms relating to cheap postal services and facilities of which the inhabitants of poor and economically under-developed countries like India could take full advantage. He was recognized as the beacon light of truth, virtue and efficiency in the department.

126. This, besides his unprecedented and accelerated promotion, also helped him in another and more important way. It was only due to the love and respect he commanded in the department that he was able to avert his transfer to another place, and secure his posting at Agra thereby enabling him to perform devotion and service to his Guru, Soamiji Maharaj, who resided at Agra. In April 1875 Huzur Maharaj was promoted to the post of the Chief Inspector of the province of Oudh and was posted at Lucknow and given an increment of one hundred rupees per month. But hardly a year had passed when, by the grace of Soamiji Maharaj, he came back to Agra.

127. It was not long before that he was offered the post of the Controller of Post Offices, in the grade of rupees six hundred to one thousand. But he gave a point blank refusal, for he would have to go to Calcutta in that capacity. He liked to make it clear to the Government

of India that he was ready to forgo promotions and increments but in no circumstances was he willing to leave Agra and be away from his Guru. It was only after the departure of Soamiji Maharaj from this world that he accepted the appointment of the Postmaster General in which capacity he had to live at Allahabad till his retirement. But who knew what was the Mauj behind it. On April 26,1886, both Maharaj Saheb and Babuji Maharaj got appointments in the office of the Accountant General and settled in Allahabad. Soon Huzur Maharaj, having set up these would-be Sants, as the Joint Presidents of the Allahabad Satsang, expressed his desire to retire.

128. But when were the authorities prepared to miss such a rare find? The Director General enquired of Huzur Maharaj if he had any trouble with the staff. When persistently pressed Huzur Maharaj agreed to serve for six months more. When six months were over, Huzur Maharaj submitted pension papers. The Director General once again tried his best to persuade Huzur Maharaj to continue. For that purpose he chose a high-ranking official who was a devotee of Huzur Maharaj and sent him to Allahabad, but all efforts in vain. For, now was the Mauj for some other work. Quite a long time had passed since the departure of Soamiji Maharaj; his (Huzar Maharaj's) Gurumukh Maharaj Saheb had joined his Satsang. Allahabad Satsang had been well set up. The special mission, viz., the holding of Satsang, with which he descended to this mortal plane, was now to be attended to. On 11th February 1887, Huzur Maharaj laid down the reins of his office. On 12th February he came to Agra for good.

129. Throughout his career, Huzur Maharaj won praise and admiration everywhere. Although almost the whole of his time and attention were devoted to the service of Soamiji Maharaj, there was not the least deterioration in the quality and the magnitude of the work entrusted to him as an important and high officer of the postal department. Without a single mistake he discharged his duties well. He moved from one department to another, accepting added responsibilities with cheerfulness and efficiency. In consi-deration of his distinguished services, his excellent conduct, the Secretary of State for

India, granted him a special pension of rupees five thousand a year instead of rupees four thousand to which he was entitled under rules.

130. Many Europeans and rulers of princely states came in contact with Huzur Maharaj while in service. All derived Parmárthí benefit according to their fitness and Adhikár. Often he would explain Parmárthí matters to them. Europeans would be wonder-struck by his reasoning and arguments. Once he delivered a discourse for an hour or so to a certain European Officer. When the discourse was over, the Officer broke forth that the Supreme Father was Himself present there in the room and was talking to him. "No doubt", said Huzur Maharaj, "the Supreme Father is present everywhere, but I am only an humble servant of His."

131. Impressed by Huzur Maharaj's masterly arrange-ments as regards delivery of dak and management of post offices during the Sepoy Mutiny of 1857, Mr. Clarke, the then Postmaster General, expressed his wish to write to the Government of India for grant of a special favour to Huzur Maharaj. But Huzur Maharaj stopped him from doing so. Dr. Paton too with whom Huzur Maharaj had worked for a couple of years, expressed a similar wish. He enquired of Huzur Maharaj as to what recommendations he could make to the Government for him. Huzur Maharaj said, "Your kind regard is enough". Dr. Paton had a gold watch from England, with Huzur Maharaj's name beautifully engraved on it. While leaving India, he presented it to Huzur Maharaj as a memento of his regard and friendship.

132. The erstwhile ruler of Gwalior state was so much pleased with Huzur Maharaj that he wanted to give him a cash gift of rupees 10,000. Huzur Maharaj declined it. Then the ruler of the Gwalior state wrote to the Government of India, which urged Huzur Maharaj to accept the gift, Huzur Maharaj utilised this money towards the construction of the Samadh of Soamiji Maharaj and the compound wall of Soami Bagh.

133. Huzur Maharaj, throughout his service career, experienced special grace and mercy of Radhasoami Dayal. Often, while on tour,

he had to pass through dangerous routes, forests and hillocks, and cross swollen rivers and brooks, at any hour of the day or night. But the protecting hand of Radhasoami Dayal was always on his head.

134. In the course of a tour on horse back Huzur Maharaj passed through a forest inhabited by wild elephants. Herds of elephants were near about the track. They kept on gazing at Huzur Maharaj but no one budged an inch from his position.

135. On one occasion Huzur Maharaj started on horse back with his peon at about midnight. On the way he came to a river where a watchman stood on duty. He said to Huzur Maharaj that a tiger was about to come to that place for drinking water and that as it would go back by the way where Huzur Maharaj was standing; it was advisable for him to return. Meanwhile a thunderous roar was heard. The horse was struck with fear. The watchman climbed up a tree. But Huzur Maharaj remained standing where he was without any sign of alarm. The tiger was so close that it was distinctly visible on account of moonlight. But it ran away roaring by another route after drinking water.

136. On another occasion, while going from Gwálior to Siprí, Huzur Maharaj saw a tiger on the bank of the river Mohaná. It ran with his palanquin for a distance of about a mile or two and then disappeared into the forest without attacking anybody. At this all those who were with Huzur Maharaj were greatly amazed.

137. One night Huzur Maharaj set out in a palanquin on some official duty towards Rájasthán. On the way he came across a procession of ghosts which followed His palan¬quin for some distance. Huzur Maharaj asked them to retire and they disappeared.

138. Once, Huzur Maharaj was staying in a Dak Bungalow. At about midnight all the water was exhausted. There was no well within the compound. The servants who were present, were afraid to go out.

At this his personal attendant Bhawání, who was a Satsangi, ventured to go out alone to a nearby Báolí[13]. The Baoli had about seventy to seventy five steps leading down to the platform, around the water basin. When he was coming up after filling the jug, he heard sounds as of persons jumping into the water and making noise, but none was visible. Coming out, he saw Huzur Maharaj standing there. Huzur Maharaj with a serious look at Bhawani asked him as to why he went there at such a late hour of night without informing him. It was learnt in the morning from the mail peons that the Baoli was haunted by evil spirits. Many persons had been drowned there from time to time. Whoever went there at night never returned.

139. Once Huzur Maharaj went to Jhánsí on tour. On the way he had to cross a small river named Kakráyal. There was no ferry. As Huzur Maharaj had to go on urgent work, crossing the river was unavoidable. By Mauj, a log of wood came floating along the stream. Huzur Maharaj got it set in position and putting his feet on it, crossed the river without a slip. His retinue followed him and all crossed safely and the log floated away.

140. When the province of Punjab came under British control, Huzur Maharaj toured it on horse-back with his officer, to open new post offices. He visited many towns and villages, explaining to people the advantages of the postal system. But some of the illiterate inhabitants of Haryáná villages were opposed to the establishment of post offices on sentimental grounds. They became violent and started pelting stones and brick-bats. Huzur Maharaj and his party galloped off. By Mauj, the stones and brick-bats fell short of the mark.

141. Huzur Maharaj detected many cases of embezzlement. Very often the book which He was to check would open just at the page where the fraud had occurred.

[13] A large masonry well, generally with winding steps down to the water and landing places and chambers in the surrounding wall.

142. Huzur Maharaj was going to Bindrában from Mahában in the district of Mathurá, abaut 30 miles from Agra. As soon as his horse-drawn carriage reached the bridge over the river Jamuná, the horses turned mad and rebellious and began to gallop to and fro. It was feared lest the carriage would fall into the water. But soon, by Mauj, one of the wheels got stuck to a pole of the bridge. The jerk, however, was so terrible that all luggage on the roof of the carriage was thrown away helter-skelter, but, none sustained any injury Huzur Maharaj remained sitting calm and quiet. Boatsmen and others on the bank rushed to help. They took Huzur Maharaj out. By that time a landlord of Mahában was passing by. He took Huzur Maharaj in his carriage. Huzur Maharaj discussed Parmárthí matters with him en route.

143. Once Huzur Maharaj was on an inspection visit to Jhánsí. All money he had on, was spent out. Not a single penny was left. He could, of course, borrow any amount from the Postmaster, Jhansi, but soon by Mauj four or five Satsangis came and offered him their Bhent for Soamiji Maharaj. He thus got about 30 rupees in hand and that served the purpose for the time being.

144. When Huzur Maharaj was posted at Lucknow as the Chief Inspector, Soamiji Maharaj's younger brother Rái Brindrában Sáheb visited him off and on. One day he talked about the draught conditions that hit many districts. Huzur Maharaj observed, "Let us both sit together and pray at the Feet of Radhasoami Dayal". And soon clouds emerged and heavy rains followed.

145. Very often while on tour, Huzur Maharaj would all of a sudden be overtaken by the yearning for the darshan of Soamiji Maharaj. He would ask the palanquin bearers to hurry up. But they expressed their inability to cover such a long distance in so short a time. However, they would add that if Huzur granted strength, they might be able to do so. Huzur Maharaj would observe that if Malik (Lord) helped, they might reach in time.

146. At times, terrible storms arose. But no sooner the bearers lost heart than by Mauj the storm would subside. Similarly, sandwitched

between the scorching sun above and the burning earth below, with no wells or water huts for miles together, the palanquin bearers would give up, but soon by Mauj clouds would emerge and cool winds would blow accompanied by light shower, rendering the weather very pleasant.

147. One of the most important events in Huzur Maharaj's service career was his meeting with the Viceroy of India. In the year 1881 when he was the Postmaster General, Sir F. R. Hogg was the Director General of Post Offices and Lord Ripon[14] the Governor General and Viceroy of India. Sir Hogg was an initiate of Huzur Maharaj. He had told the Viceroy that Radhasoami is the name of the Supreme Being and Rai Salig Ram Bahadur (Huzur Maharaj) was the incarnation of Radhasoami. The Viceroy was overtaken with a longing for the darshan of Huzur Maharaj. Accordingly, he wrote to Huzur Maharaj for favour of an interview at his Darbár at Pipal Mandi, intimating him of his intended visit to Agra and stay at the Red Fort. Huzur Maharaj replied to him that he need not take the trouble of coming to his residence as that would bring publicity which is not desirable. Huzur Maharaj himself went to see the Viceroy. As soon as Huzur Maharaj's brougham came in view, the Viceroy who was waiting eagerly in his carriage, came out and stood motionless, staring with yearning eyes at Huzur Maharaj's. When the brougham came near, the Viceroy at once got in. Huzur Maharaj explained to him the fundamentals of Radhasoami Faith in a nut-shell. Huzur Maharaj observed "Radhasoami is the name of the Supreme Being". And the Viceroy repeated "Radhasoami is the name of the Supreme Being. Radhasoami is the name of the Supreme Being."

148. After the meeting with the Viceroy of India, Huzur Maharaj came to Soami Bagh in the same brougham to pay obeisance at the

[14] 1. Lord Ripon, the seventh Viceroy of India from 1880—84, was a very good-natured person, of liberal views, who introduced several reforms .to bring the Europeans and the Indians on an equal level. He came to be known as Ripon the Good.

Holy Samadh of Soamiji Maharaj. He would always get down at the gate and walk to the Holy Samadh on foot.

149. Huzur Maharaj helped and showed favour to everybody who came to Him. Many people came to Soamiji Maharaj's Satsang with a view to securing for themselves and their relations some job through Huzur Maharaj.

150. Sri Jíwan Lál was brought by his father to Satsang with the same object. But, when he heard the discour¬ses of Soamiji Maharaj, he was so much impressed that he not only discarded all idea of job, but also discarded all relations and near and dear ones and dedicated his life to the sewá (service) of Soamiji Maharaj and His Satsang all day and night. He became a part and parcel of Satsang and its activities. Through various ways and means Radhasoami Dayal attracts Jivas to His Feet.

10
ESTABLISHMENT OF GENERAL SATSANG

151. Many persons wish their relatives and family members to have faith in Sat Guru. Of course, this desire is not bad. It should, however, be borne in mind that so long as Sat Guru does not extend His grace it is difficult to have faith and love. This thing should be left to His pleasure, for when He so wishes He will bestow faith and love in a moment and release them from worldly bondages. (Bachan 162, Sar Bachan Radhasoami, Prose).

152. Soamiji Maharaj has strictly enjoined upon Jiva to work out his own salvation and not bother about others. But Nij Anshas are Nij Anshas. Their object and mission are quite different from those of the Jivas.

153. Liberation of souls from the clutches of Kal arid Maya is the sole mission with which the Sant Sat Guru descends from His august abode to this mortal plane; He has no other aim.

154. Ever since Huzur Maharaj came to the Holy Feet of Soamiji Maharaj, his heart was, all the time, overflowing with a burning desire for the spread of Radhasoami Faith, so that he might enjoy its bliss and behold the speedy salvation of humanity.

155. When Soamiji Maharaj heard this He kept mum. But Huzur Maharaj went on praying, off and on, that either Radhasoami Faith might flourish far and wide, or this very desire be removed from his heart.

156. सतगुरु से करूं पुकारी ।
संतन मत कीजे जारी ।।

I pray to Sat Guru to start Sant Mat openly. I wish that the whole humanity be redeemed, and I may witness this glory. Then I may enjoy great bliss, and all may perform Thy Ártí. I may be overjoyed at this

merriment. 0 Lord! do accept this prayer of mine. I may keep to Thy side. Now be pleased to shower grace. I am an innocent child depending on Thy protection. I most earnestly beseech Thee. If this be not Thy Mauj (pleasure) then be pleased to turn my Surat within. I may attain stability within, and may feed upon Shabd. Be pleased to accept at least one of these two prayers. It would be an act of immense grace if Thou art pleased to grant both. I submit to Thy pleasure. I am a child in Radhasoami's lap. (Sar Bachan Radhasoami, Poetry, Part 2, page 136).

157. Could the August Graciousness ever decline the prayer of Huzur Maharaj? No. Never. He acceded to it and acceded very cheerfully, granting both the requests.

158. Soamiji Maharaj started holding Satsang at His residence on Basant Panchmi day in Samvat 1917 Vikram (Friday, the 15th February, 1861). This Satsang continued day and night for seventeen and a half years. Sometimes disourses, which began in the evening, continued till mid-night or even next morning. About ten thousand persons were initiated into Radhasoami Faith. They were mostly Hindus, from different provinces (States). Some Mohammedans, Jains and Christians were also initiated.

159. How blessed were they who were present at the auspicious hour when the Supreme Creator Param Purush Puran Dhani Soamiji Maharaj came out of His room, took over the dais and announced the secrets of the Holy Name RADHASOAMI ! We can only imagine that Huzur Maharaj and other Premi Surats (loving devotees) performed the Arti of Soamiji Maharaj.

160. चलो री सखी मिल आरत गावें ।
ऋतु बसंत आए पुरुष पुराने ॥

Come my dear companions, let us sing Arti. In this season of Basant (Spring), the Purush (Supreme Being), the ancient of ancients, has graciously come on this earth. He reveals the secrets of Alakh and Agam. He declares His Name RADHASOAMI. He has opened the rail

track of Surat Shabd Yoga. He takes Jivas to the inaccessible region. He daily holds Satsang, where the praises of RADHASOAMI are sung every moment. Let us offer our hearts to Him in perfect devotion. The snares of Kal and his afflictions are kept far off by Him. He is the infinite and omnipotent Purush (Being). May I fix my eyes and continue gazing at Him. I am suffering from intense virah (pangs of separation) as if my heart has been pierced with a dagger. I cannot rest until I get His darshan face to face. The whole world and all that pertains to it appear like poison to me. Radhasoami is a reservoir of amrit (nectar). I will be satisfied only if I am allowed to drink deep of it. Nothing pleases me except Radhasoami. The four loks (regions) are of little avail to me. I have discarded all gyán (knowledge), dhyán (contemplation), jog (meditation), and vairág (renunciation) as worthless devices. I am like a chakor[15] and Radhasoami is like the moon to me. Satnam Anami does not attract me. A fish cannot rest without water. A black-bee cannot stay in tranquillity without lotus. A papihá[16] remains thirsty without swánti[17] rain. A mother cannot bear separation of her son. This exactly has been the state of my restless trepidation. None understands, whom should I confide to? It is Radhasoami alone who can bestow any gifts on me. There is none who knows my inner feelings. If there is such an exclusive Bhakti (devotion), all sorts of bondages of this multi-coloured mind would be cut asunder. I always sing the praises of Radhasoami in all gratefulness; I sacrifice my heart at His Holy Feet. How far should I describe His unbounded mehar (grace) ! New waves of daya (mercy) flow every day. How can worldly people understand His beatitude! It is the Hans Jivas (high class spiritual beings) who appreciate it and attain peace. My luck took such a favourable turn this time that I have come under the protection of Radhasoami. Vast reservoirs of Bhakti (devotion) and Prem (love) have opened. Myriads of Jivas are now being redeemed. Praises of Radhasoami are resounding in all the four directions. It seems as if the region of Kal would be depopulated. My merciful Soami (Lord) has, in His Mauj and pleasure,

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[15] A kind of bird said to feed upon moon beams.
[16] A species of cuckoo.
[17] Rain which falls when the moon is in the fifteenth lunar mansion.

ordained that those who become din (humble), will be redeemed. I, a worthless being and a slave at His Holy Feet, give assurance of redemption to all the Jivas. Withdraw your Surat (spirit current) from all directions. Fix it in the Holy Feet and enjoy the infinite bliss of ami (ambrosia). How should I describe the grandeur of the Sabhá (congregation) of Hansas? There raineth showers of Shabds. There are flashes of lightning and the resoundings of thunder. What more should I say about that wondrous glory? The streams of Banknál are gushing forth. Rivers of Sukhmaná have washed away the bridge of delusions. At Trikuti I cleanse my filth, and at Mánsarovar I cast off misconceptions. My Surat (spirit) being transformed into a Hansa merges in the inaccessible Shabd of the region of Sunn and penetrates on. I reach the top of Mahá-sunn. Radhasoami is pleased with me. I open the window of Bhanwarguphá and hear the voice of Sat Purush. Hansas rush forth to receive the new entrant (Surat). They have come to take me to Alakh Lok. The paragon Surat goes in and gets darshan of Alakh Purush. Songs of congratulations are being sung there. All Hansas (denizens) of Alakh Lok jointly perform Ártí. I effect my ingress into Agam Lok. Secrets of Agam Purush are revealed to me. No one has revealed the secrets of that region. Rare Sants have spoken about it in a gupt (hidden) way. Taking pity on Jivas, Radhasoami has now revealed the secrets openly. O unfortunate Jivas! Listen to me. Radhasoami will augment your fortune. Hurry up, run up, hold fast to His Holy Feet. Accept His saran in the way you can. You will not get such an opportunity again. Accomplish your task now as best as you can. Give up all rituals, observances and hypocritical activities. Elevate your Surat and penetrate into Brahmand. When your Surat attains full concentration and withdrawal, you will reach Sat Lok. From there you will run to Alakh Lok, and then penetrate in Agam Lok. You will get darshan of Agam Purush and your Surat will assume a wonderful form. There are rows and flocks of Hansas (celestial beings) living in perefect harmony. The whole region is dazzling with the light of millions and billions of suns and moons. How should I describe the infinite refulgence of that region? There are beds of lotuses and fringes of dazzling pearls all around. Music and merriment is resounding everywhere, and innumerable pools of amrit (nectar) are overflowing there. The ground (if it

can be called so) is studded with emeralds, diamonds and rubies. Suns and moons form a canopy there. Where lies the throne of Radhasoami, Hansas congregate in all majesty. The whole region abounds in fascinating grandeur. The songs of blissful rejoicings are being sung in ever-increasing ecstasy and joy. Such is the unique region of Radha-soami. He grants abode to His Nij Bhakts (special devotees) in IT. (Sar Bachan Radhasoami, Poetry, Part I, page 37).

161. Basant or spring is the sweetest season of the year, when the whole Nature breaks into a radiant smile with dancing fields of flow-ers. This is the season most suited for travels. For a devotee of Sant Mat, Basant consists in embarking upon the journey royal, soaring higher and higher beyond the regions of Find ard Brahmand, along the melodious symphony of Shabd, beholding numerous glories and spectacles on the way, and, finally, finding abode in Radhasoami Dhám.

162. He who has reached the end (highest region) is alone eternal, and he alone enjoys the perpetual Basant (spring), who has ascended the highest stage which is the end of all, and taken his abode there. (Bachan 136, Sar Bachan Radhasoami, Prose, Part II).

163. In the following Arti Shabd composed by Soamiji Maharaj for Huzur Maharaj, is given an account of the ecstatic bliss of eternal Basant enjoyed by Huzur Maharaj :—

देखो देखो सखी अब चल बसंत ।
फूल रही जहाँ तहाँ बसंत ॥

O Sakhís (friends)! Let us go and see the scenes of Basant (Spring Season). Yellow flowers are blossoming every¬where. Melodious mridang (drum), bin (harp), bansri (flute) and muchang (Jew's harp) are audible within everyone. Barriers being removed, I have become free from fear. My love and yearning are unshakable. I have found Radhasoami, the perfect Sant. Endless dhuns are ringing in my heart. Rambhás (beautiful nymphs) are dancing within me, as if the paradise

of Indra[18] which is free from care has come down. Love and enthusiasm are overflowing on this occasion. My mind, in joy and happiness, jumps like a horse. I have crossed all the stages of rúp (form) and rang (colour). I have attained the Pad (Status, Region) which is agam (inaccessible), anám (nameless) and arang (without colour). I have killed the cobra-like deadly Kal. Bright and beautiful flowers are being showered on me. Radhasoami has so fashioned me that I now fly like a bird. The current of Gangá (the Ganges) is flowing within me. Withdraw your spirit (spirit current) inwards and bathe with me. Soami has granted to me the highest grace and mercy. I have withdrawn myself from all. I have relinquished all bad company. I have attained pristine purity. I have abandoned narrow and tight quarters of nine doors. My bed is now spread on the fourth storey. I have found such a Sádh-sang (association with Sádhs) that ugly colours of my mind have all been annihilated. My Beloved has united me with Himself. I have imbibed the colour of my Beloved. How far should I describe this Basant (the season of festivity)? Nobody can now find my beginning and end. I have redeemed innumerable Jivas and creatures. No one can acquire my Param Mantra[19]. Now I myself disclose my secrets. I have churned the ghat (inner recesses) and realized all the stages within. I have given my own account. Nobody can speak as I have spoken. I have become unconcerned about honour and shame. My Surat flies like a kite. I have won the battle against mind. I cannot receive the slightest injury or harm from any quarter. The rust of my mirror has been cleansed. Nothing is now left to wish for. I have met my Beloved in His original form. I can now freely come and go like a bird. Radhasoami has provided such a tunnel for taking back my Surat that Kal is simply astonished, he cannot see me pass. (Sar Bachan Radhasoami, Poetry, Part 2, page 435).

164. Who can adequately describe the occasion of the establishment of the General Satsang? It was all wonder, wonder, and yet

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[18] The king of gods, the regent of the heavens.

[19] Param Manira is Radhasoami Nam.

wonder. Huzur Maharaj says in the books of His discourses, entitled "Prem Patra Radhasoami":—

165. "The Supreme Being Radhasoami Dayal graciously assumes the form of Sant Sat Guru for the salvation and good of the Jiva. Who can describe the glory of that form, those times and the good fortune of those who are attracted to His Holy Feet? The Nij Rúp (Real Form) of the Supreme Being Radhasoami Dayal is beyond Pind and Brahmand, at the top of the first grand division. That Form and that Region cannot be described. Nobody is even aware of that Desh (Region) and that Swarúp (Form). No one is competent to reach and see that distant Region. It was a measure of extreme grace and mercy that the Ádi (Prime), Anádi (Eternal), Akah (Indescribable) and Apár (Infinite) Swarúp descended and assumed the form of Sant Sat Guru for the salvation of the Jiva. Who can describe even a particle of this grace, and express gratitude for the same? One can only marvel and wonder. There is no limit to this grace and mercy".

11
IN THE SATSANG OF SOAMIJI MAHARAJ

166. From the time Huzur Maharaj came under the influence of Soamiji Maharaj, he forgot the world. It became a dream. Soamiji Maharaj and His Satsang were the reality. He was estranged from all that had formerly interested Him. All that constituted his interest in life was Soamiji Maharaj and Soamiji Maharaj alone. So intensely was he attached to Him that he had no knowledge of the physical surroundings; he was not even aware of how many windows there were in the room occupied by Soamiji Maharaj. He saw nothing but the Master.

167. दर्शन करत पिंड सुध भूली ।
फिर घर बाहर सुधि क्या आय ॥

Translation:—-On getting darshan of my Guru, I was rendered clean oblivious of myself. How can I be conscious of what is inside and what is outside?

168. ब-चश्माने दिल मबीं जुज दोस्त ।
हर चे बीनी बिदां कि मुजहरे ग्रोस्त ॥

Translation:—See nothing but the Beloved with your mind's eye, and whatever you see with your physical eyes; know it all to be His phenomenon.

169. Panní Galí where Soamiji Maharaj was born and had residence was one of the worst lanes of the city. There were pits everywhere. A slight slip would bring sprain to the foot. He could have spent some money and got repaired and improved the lane. But it was His Mauj that He chose to reside there. Only Huzur Maharaj and a few high class souls and devotees who had come from above and were deeply absorbed in the love of Soamiji Maharaj could tread that lane.

170. अलस्सुबाह चूँ मरदुम ब-कारोबार र वं द ।
बला कशाने मुहब्बत ब-कूए यार र वं द ॥

Translation: — When the day breaks people go and take to their work, but lovers start moving in the lane of their beloved.

171. Huzur Maharaj showed that lovers are not concerned with the outer appearance at all. Those who had the good fortune of associating with Huzur Maharaj experienced the fire of this love. A spark of love was also kindled in their hearts. The places where Soamiji Maharaj and Huzur Maharaj trod about and the atmosphere wherein they breathed, all became hallowed and surcharged with supreme love and sanctity.

172. Huzur Maharaj was never absent on the occasion when Soamiji Maharaj used to give darshan and hold Satsang. Huzur Maharaj heard Him with rapt attention with his eyes riveted on His face. He was always in a restless trepidation for the darshan of Soamiji Maharaj.

173. Huzur Maharaj's youngest child, Dwárká Prasád, died at the age of eight in 1877. Being the last born, the members of the family had much love and affection for him. All were deeply grieved at the loss. But Huzur Maharaj remained unaffected, being absorbed and lost, as he always was, in the Dhyán of Soamiji Maharaj After cremation, Huzur Maharaj came to Soamiji Maharaj's Satsang in the evening as usual. Soamiji Maharaj on the other hand looked very much affected. Huzur Maharaj enquired of Him about the cause of sadness. Soamiji Maharaj said that He was deeply grieved over the loss. Huzur Maharaj replied that he was not at all perturbed over it. "Well", observed Soamiji Maharaj, "When thou hast not taken it to heart, why shall I". And soon all gloom disappeared from His face.

174. विषयन से जो होय उदासा ।
परमारथ की जा मन आसा ॥
धन सन्तान प्रीत नहीं जा के ।
जगत पदारथ चाह न ता के ॥

Translation:—A parmárthí is he who being fed up with sensual pleasures, longs for Parmárth. He has no affection for wealth and progeny. He does not hanker after worldly objects.

175. Since Huzur Maharaj came to the feet of Soamiji Maharaj and severed all social ties, the members of his caste and community began to fret and frown at him. They were bent upon doing all sorts of mischief they could. When the marriage of his daughter was fixed, they decided not to participate in it. But by Mauj, it so happened that Huzur Maharaj came to Agra for 2 months for relieving the Postmaster General, Agra Division. Most of the relations and friends of the mischief mongers were employees in his office and the branch offices under his control. They came forward and very humbly submitted to Huzur Maharaj that they would be too glad if some sewá (service) be graciously taken from them on the auspicious occasion of the marriage of his daughter. They all joined the celebration and the marriage was solemnized with great pomp.

176. When Huzur Maharaj's mother died, these people again got an opportunity for mischief. They decided not to join the funeral procession. However, the presence, in large number, of Sádhús and Satsangís from Soami Bagh and Panni Gali, threw cold water on the plans of the mischief mongers. Nolens volens[20] they joined the procession.

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[20] 1. Willy-nilly, perforce, willingly or unwillingly.

177. When Huzur Maharaj started taking Soamiji Maharaj's prashad openly members of His caste raised great hue and cry, and wanted to ex-communicate him. By the Mauj of Soamiji Maharaj, it so happened that the son of one of the sponsors of this move was caught with a sweeper-girl on the morning of the day on which the meeting was to be held. This incident became known to the whole community. The meeting did not come off.

178. Once Soamiji Maharaj was so disgusted with the crowd that He wished to live by Himself for a few days. He ordered that no one should come to Him without His permission. Huzur Maharaj grew restless and impatient without darshan. He managed to go to Soamiji Maharaj through a neighbour's house. When Soamiji Maharaj saw him, he asked him how he had dared to come without permission and why he did not obey His orders. Huzur Maharaj submitted that he had come just for His darshan. Soamiji Maharaj threw His sandal at Huzur Maharaj and ordered him to go away. Huzur Maharaj, with folded hands, bowed down and touched His Feet and promised never in future to do so again. Soamiji Maharaj forgave him and placed His hand on his head.

179. Soamiji Maharaj's Satsang usually concluded at about 3 or 4 o'clock in the morning. During rainy season many a time it was observed that the whole sky was overcast with clouds and there were thunder and lightning, but it would rain only when Huzur Maharaj had safely reached his home, or if it was already raining, it would stop at the time Huzur Maharaj would leave.

180. Gaindá, the pet dog of Soamiji Maharaj's house, would always escort Huzur Maharaj. He would not allow him to go alone in the late hours of night.

12

SEWAS (SERVICES) PERFORMED IN THE DARBAR OF SOAMIJI MAHARAJ

181. The Sat Guru, of course, does not stand in need of Sewá nor does He Himself assign it to Satsangís. The Sewa which a Satsangi performs eagerly is considered to be his Sewa; he attends to it every-day without fail, even during illness he would perform this sewa.

182. The *raison det're* of Sewa is the zeal and enthu-siasm of the devotee. Inebriated with overflowing love and in gratitude for the inestimable grace received at the hands of the Sat Guru, the disciple makes a willing sacrifice of his body, mind and riches, or rather, he scatters them to the wind as trifles and trashes in his inexpressible joy, and sings in rapturous delight the praises of his Divine Saviour to the accompaniment of the sentiments contained in the following verse.

क्या वारूं गुरु पर आई ।
तन मन धन तुच्छ दिखाई ॥
सुर्त अंश तुम्हारी प्यारी ।
अब सरबस हुई तुम्हारी ॥

Translation:—What sacrifice shall I make at the Feet of Guru ? Body, mind and riches look too trivial. The spirit which is Your own essence and dear to You, is now entirely Yours.

183. Huzur Maharaj was in Soamiji Maharaj's Satsang for about twenty years during which period he served His Guru with singular loyalty and singleness of devotion of which it is impossible to find a parallel. For a long time he used to fetch a pitcher of pure water on his shoulder for Soamiji Maharaj from a well two miles away. For this he walked barefooted on the stone-pavements in hot summer of May and June. He used to grind flour for Soamiji Maharaj's bread. He used to fetch tooth-sticks for Him by cutting them from trees. He used to dig deep to get clean earth for washing His hands. Every morning he used

to sweep the rooms and verandahs of Soamiji Maharaj's house. He performed all kinds of high and low services. All these gave him pleasure and satisfaction.

184. Huzur Maharaj performed these Sewas (services) with a verve and gusto that was a pure joy to watch.

> It is an afternoon of June. The sun is beating down with a merciless splendour. Rái Sáheb (Huzúr Maháráj) like a working man in dhoti and towel on, is walking barefooted on the stone-pavements burning like a disc of fire, with a pitcher of water on his shoulder for Soamiji. He is unmindful of what the people of the streets would think of him, his high position and office. Hardly Rai Saheb reaches the house of Soamiji that he is stopped by a thirst maddened beggar for a drink. Rai Saheb readily offers it. But the water now left is rendered unfit for use of.his August Master. Rai Saheb runs to the well and fills the pitcher again. But as he lifts it, it cracks. What to do now? Rai Saheb has no money on him. He goes to the potter.
>
>
>
> *Brother! I want a pitcher.*
>
> It will cost you one taká (a copper coin).
>
> *Doesn't matter ……… I will pay the taka tomorrow.*
>
> Well, then have the pitcher also tomorrów.
>
> *But dear brother! the pitcher is urgently needed now.*
>
> I sell on cash terms only. Please note.
>
> After a moment's pause, Rai Saheb takes off his shawl and, making it over to the potter, says, 'keep it as a security, my brother'.

With the pitcher, Rai Saheb runs to the well.

Soamiji is anxiously waiting. Rai Saheb falls at the Feet of the August Graciousness and beseeches for His pardon for the delay, promising never to be late in future.

BUT SALIG RAM! HOW CAN YOU GIVE THAT ASSURANCE, IF THE SAME THING HAPPENS AGAIN ..

Rai Saheb bows down his head at the Holy Feet, and submits.

"'May I be permitted to… "

YES, YES. BY ALL MEANS.

"Sire! I now wish to resign from Government service and live in constant attendance on Thy Benign Self. "

NO, NO. SUCH IS NOT THE MAUJ. MANY A J1VA WILL BE BENEFITED THROUGH YOU WHILE IN GOVERNMENT SERVICE.

SALIG RAM! LISTEN TO ME. PLEASE DO NOT PERFORM ODIOUS SEW AS OF KITCHEN AND HOUSEHOLD WORK. LET OTHERS DO THEM.

My Lord! It is the duty of the slave to serve the Master. Without any fault, the servant may not be deprived of his duty.

185. At the dead of one night, Soamiji Maharaj said, 'Let me see, who offers a Huqqa[21] first". All Sadhus and Satsangis hurried down the stair-case but Huzur Maharaj straightway jumped down from the balcony, rushed to the goldsmith in the lane, placed two rupees on the

[21] hubble-bubble.

counter, filled Chilam[22] with burning charcoal and placed Huqqa before Soamiji Maharaj in no time.

186. Once Soamiji Maharaj went to Faizábád from where He also visited Ayodhya, at a distance of about five miles, in a palanquin. Sadhus and Satsangis followed Him on foot, but all got tired and lagged behind. It was Huzur Maharaj and Sri Jíwan Lál who could run *pari passu* with the palanquin right upto Ayodhya. While returning they had to start empty stomach. Those who stayed for dinner, returned late and missed darshan of Soamiji Maharaj.

187. On many an occasion, when no means of conveyance was available, Huzur Maharaj would take Soamiji Maharaj on his shoulders for miles with the least sign of fatigue.

188. While posted at Agra, Huzur Maharaj would always give first priority to attendance on Soamiji Maharaj. Only when Soamiji Maharaj had gone to rest, Huzur Maharaj would go to his house and hurriedly putting on dress, make for the office, everyday reaching late by an hour or so or sometimes even more. One day his Supervisor said to him that he had nothing to say against his work, but the decorum of the office should be maintained. Huzur Maharaj took no notice. The Supervisor reminded Huzur Maharaj off and on till one day Huzur Maharaj had to tell him point blank that he could of course come in time but that would not serve the purpose. The Supervisor got so infuriated that he at once referred the matter to the Director General for action. The latter replied to the Supervisor that if he were really in the know of what an excellent work Rai Salig Ram (Huzur Maharaj) had been doing, he would have never complained against him. The Director General asked him to see the confidential box of which one key was with him (the Supervisor) and the other with Rai Salig Ram. The Supervisor, when he opened the box, was astounded to discover that Huzur Maharaj was in direct correspondence with the Secretary of State for India in England, who would seek his suggestions on various

[22] An earthen pot in which tobacco and burning charcoal are placed for smoking.

important matters. Next day when Huzur Maharaj came to office, the Supervisor confessed to him very politely about the report he had made to the Director General. He added that Rai Saheb might attend office at any hour convenient to him; he could be even off any day if he so liked. And this was the Mauj of Soamiji Maharaj that Huzur Maharaj should get maximum time to attend on Him.

189. On the way to Soamiji Maharaj's house or while going about in course of His spiritual mission to serve Soamiji Maharaj in the various ways he devised from day to day, he was not aware of the physical surroundings. All the way he was thinking of Soamiji Maharaj and Soamiji Maharaj alone. Once a bull was coming up. It had come so close that if Huzur Maharaj, with his eyes on the ground, thinking as he always was of Soamiji Maharaj, had put a single step forward the wanton animal would have gored him down. But just then, the animal of its own accord moved aside and left the way for the lover to the Beloved.

190. Huzur Maharaj attended on Soamiji Maharaj from twelve to fifteen hours a day. After the establishment of General Stasang in 1861, when Soamiji Maharaj took up the composition of *Sar Bachan Radhasoamí Poetry*, Huzur Maharaj would take down dictation for hours together. He would also attend on Soamiji Maharaj's correspondence; The historic letter given in chapter 27 was written by Huzur Maharaj under instructions from Soamiji Maharaj.

191. Huzur Maharaj spent the grater part of his income in the service of Soamiji Maharaj. When he had a a craving for performing His Arti and offering Him dresses, he would do so even by borrowing money from any quarter he could get. Not only in the time of Soamiji Maharaj, when he was the Gurumukh, but even when he was the Leader of the Faith, Huzur Maharaj spent most of his income on Parmarth. He defrayed the maintenance of Soami Bagh and the Sadhus who lived there from his private income. The cost of the buildings for housing Sadhus etc. in Soami Bagh, was met by Huzur Maharaj himself. He purchased Huzuri Bagh No. 1 with his own money, and some of the houses in Pípal Mandí, the locality in

which he lived, were purchased from his private funds and were set apart for the use of Satsangis and Sadhus.

192. The real test of Sewa and devotion is that when one is initiated into Shabd, one's Surat gets absorbed in it. Huzur Maharaj performed the sewa of Soamiji Maharaj with his Surat elevated to the level at which his August Master was seated. Huzur Maharaj placed himself at His beck and call, became His slave, fell at His feet, followed His career, knew His methods, rapturously accepted His confidences, passionately admired His inductions and inferences, gave credit to every syllable the Master uttered. It was for Huzur Maharaj that Soamiji Maharaj had lifted the veil that concealed His plans from humanity. Huzur Maharaj identified himself completely with the personality of Soamiji Maharaj. Nay, Huzur Maharaj merged himself in his Guru.

193. तुम दीपक मैं भई हूं पतंगा, भस्म किया मन तुम्हरे संगा ।
तुम भृंगी मैं कीट अधीना, मिल गये राधास्वामी अति परबीना ।
तुम चंदन मैं भई हूँ भुवंगन, सीतल भई लग तुम्हरे चरनन ।
तुम समुद्र मैं लहर तुम्हारी, तुम से उठ फिर तुमहिं सम्हारी ।
तुम सूरज मैं किरनी आई, तुम से निकसी तुमहिं समाई ।
तुम मोती मैं भी भई धागा, संग तुम्हारा कभी न त्यागा ।
अब तो कृपा करो राधास्वामी, तुम हो घट घट अंतरजामी ।
तुम चंदा मैं कला तुम्हारी, घाट बाढ़ तुम्हरो अधारी ।
मैं बाली तुम पित और माता, तुम्हरी गोद खेलूं दिन राता ।

Translation:—Thou art the lamp and I am a moth. Over Thee I have burnt myself to ashes. Thou art the bhringí[23] and I am

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[23] When an insect is caught by a bhringi (a large black-bee), the latter stings it. The insect, giving up all struggle, becomes passive though not dead. The bhringi, then, makes the insect hear its humming sound. The result is that the insect is converted into a bhringi in course of time.

an insect captivated by Thee. I have met Radhasoami, the Omniscient. Thou art the sandal-wood tree and I am a snake coiled round it. In association with Thy Feet, I have attained peace and serenity. Thou art the ocean and I am a wave. From Thee I rise and in Thee do I merge. Thou art the sun and I am Thy ray. From Thee I emanate and in Thee I recede. Thou art the pearl and I am a thread. Never do I forsake Thy company. O Radhasoami! Now shower mercy. Thou art all-knowing, present in every heart. Thou art the moon and I am its phases. My rise and fall depend on Thee. I am a child and Thou art my parent. Day and night I play in Thy lap.

194. In fact, Huzur Maharaj was singular in his devotion to Soamiji Maharaj. Soamiji Maharaj too showered on him grace and mercy befitting his service and devotion.

195. पारस में और संत में, बड़ो अंतरो जान।
वह लोहा कंचन करे, वह करलें आप समान॥

Translation:—Know there is great difference between Páras and Sant. The formar converts iron (a baser metal) into gold; whereas the latter makes a Jíva like Himself.

196. Huzur Maharaj performed all the Sewas (services) enumerated in "Sewá Báni" with an unhesitating obedience. Nobody else can do so.

197. However, seeing the helpless condition of Jivas, the most merciful, gracious and ever benign Soamiji Maharaj was pleased to ordain that even the racitation of the hymns of "Sewa Bani" (Bachan

42, Sar Bachan Radhasoami, Poetry, Part 2) will confer the same benefit on the devotee.

जो गावे यह सेवा बानी ।
सो पावे सतलोक निशानी ।।

Translation:—One who recites this "Sewa Bani" with sincere devotion shall find abode in Sat Lok.

198. There was one Munshi Shiv Saran Lal, an initiate of Huzur Maharaj. As he could not read Hindi well, he employed a Pandit to read out "Prem Patras" and other holy books to him. The Pandit would often become irritated and angry when there was anything against Hinduism. But Munshi Shiv Saran Lai put up with all this, as he had none else who could read out the holy books of Radhasoami Faith to him. By Mauj it so happened that when the first reading of "Prem Patras" was over, the Pandit was a changed person, and expressed his desire to be initiated into the Radhasoami Faith.

199. Similarly, one *a-bhakt* (irreligious, profane) who was once entrusted with the Sewa (service) of copying out the manuscript of "Bhaktmal" (life sketches of devotees), was slowly and gradually turned a *bhakt* (devotee). Such is the efficacy of Sewa (service and devotion).

200. Blessed human form is of that Jiva alone who is privileged to serve the living Sat Guru. The blessings accruing from the various forms of service should be understood thus. By walking for the purpose of seeing Him, the feet become consecrated (free from sin); by gazing at Him, the eyes; by serving with hands such as massaging His feet and fanning Him, the hands; by fetching water for Him, the whole body; and by listening attentively to His teachings and ruminating upon them and following them as far as possible, the heart is purified. When the Jiva has engaged himself in His service in this way, he will

himself realize His grace and the effect of Satsang. The spiritual status and the sublime bliss he will attain, cannot be described.

13
HUZUR MAHARJ'S LETTERS TO SOAMIJI MAHARAJ

(I) Translation

For the last few days, I have been thinking constantly of submitting my humble petition in the Exalted Audience of Your Most Illustrious and August Graciousness, but every time when I propose to write, my mind gets so perplexed that I feel terribly confused, and do not know what to write. No word or phrase comes to my mind worthy of being written in my entreaty. In short, Your August Self alone can describe Your glory and praise. How can this handful of dust (myself) express even a particle of Your glory, either in speech or in writing? No word or phrase is so far known to this world that may convey to one's mind even the remotest idea of Huzur's glory. All expressions used in praise of Niranjan, are only too inadequate and prosaic for a proper description of that region. How may, then, one describe the praise of the Illustrious Darbar of Your Majestic Self? Owing to this, a terrible perplexity seizes me at the time of writing and I am at a loss as to what I should pen here. Despite a thorough search for a suitable expression for this supplication, in the scriptures in possession of this slave of Yours, none is found suitable and appropriate here as has been truly said :—

Thou alone canst sing Thy praise, none else knows it — Nanak says.

The repeated prayer of this slave at Your August Feet is that no notice be taken of his sins and shortcomings or else he shall stand nowhere.

> Ever and ever do'th man in error fall But the Protector is powerful-all. Fallen in a (dark) pit I pine and repine, Reclaim me! O Lord Gracious and Benign. Several lives have passed in this way, Save me in Thy grace, do'th Nanak pray.

Similar is the condition of this slave of Yours. May Your Graciousness, in Your own mercy, deliver him from the miseries of his sins. Slaves and children are always apt to disobey and do their own will, but a master or a father is always kind and gracious to them. Similar is the plight of this slave of Your Grace. He only expects every moment Your grace and attention. How can this insignificant being perform even a little of Sumiran and Bhajan or any such act, as may merit the pleasure of Your Grace? But Your Grace's kindness is all-powerful. It can do anything as it pleases, as has been appropriately said:—

> Say, what can man do on his own ? Whatever the Lord ordains is accomplished through man.

> Were it in his power, he would collect all and do whatever he liked, but he can accomplish only what is ordained for him.

> Ignorant as he is, he is engrossed in sensual pleasures; had he known the Truth, he himself would have taken measures for his safety.

> The erring mind runs about on all sides. In the twinkling of an eye it wanders in all the four directions.

> Whosoever is blessed with the gift of devotion, remains absorbed in the bliss of Nam.

> Those who are admitted into His Saran, are not called upon to submit their accounts[24] to Jagdish[25].

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[24] Account of one's actions.
[25] The Lord of Universe

Therefore, my repeated prayer to Your Grace is that my sins be not taken into account and that Your Grace's eye of mercy and forgiveness may fall on this sinner. Then, of course, something can be achieved, otherwise, howsoever assiduously I may apply myself to Bhajan, nothing would be of any avail. On the contrary, I will only remain here in this mortal world. How far can Bhajan be of any avail? At the most it can be done for an hour or two throughout the day, and that too, if the duration of real or earnest Bhajan were to be calculated, it may, perhaps, work out to a few seconds on a certain day, otherwise, the vagaries of mind are always there; and the condition of sins is such that all the eight Pahars[26]3 are passed in it. So it is obvious that no reliance can be placed on Bhajan. But reliance on Your mercy and grace is so mighty that' the sins and evil deeds of ages, nay, of lives out of number, are effaced by a single movement of Your Grace's eye of mercy.

O Soami (Lord), O Din Dayal (Merciful to the humble1, O Father, O Creator and Gracious Lord, write off the account of my sins and retrieve me from the thraldom of Kal, by a stroke of the pen of Your forgiveness. Pray, instil in my mind, such consummate love and devotion for Your Holy Feet, as may free it completely from wanderings and strayings, hankering after the pleasures of the senses and dancing to the tune of desires and Maya. May this grace and mercy be showered on this humble servant that he may not have to be away from Huzur's[27] Most Exalted Feet till the last breath of his life. May he, every moment and every day, witness the glory and effulgence of Your Grace and remain engaged in devotion to Huzur's Feet, with intense love, intense eagerness, intense longing, profound humility and profound submissiveness, both here (in this body) and hereafter. This is his re-

[26] A period of three hours. 8 Pahars =24 hours.
[27] Huzur Maharaj used to address Soamiji Maharajas "Huzur," an epithet of respect

peated prayer. This is the sincerest and most earnest wish of this humble self and this is what he begs for. No supplicant, high or low, has ever turned empty-handed from Huzur's threshold. Hence this humble slave of Yours feels confident and sanguine that his prayer will, however, be heard and accepted, and the favour asked for will be granted. But the delay is highly disquieting. As a matter of fact, there is no hitch or delay in the bestowal on the part of your Gracious Self. All this delay is due to this slave's improper manner of asking and praying. May it be Your August Self's gracious pleasure that this humble self may learn the proper way of asking and making solicitations. Then doubtless, there will not be a moment's delay in gaining the desired object. May Your Grace be pleased to bestow on him such yearning, love, attachment and devotion that Your Holy Feet may not be forgotten even for a moment and the tide of love may keep on surging all the time. A prayer, under these conditions, will promptly be heard and granted by Your Most Sacred and Exalted Self. It is prayed that Your Gracious Self may be pleased to speedily exterminate indolence, sloth, intemperance, vagaries and oscillations of mind, and all other obstacles by instilling in him intense love and yearning, otherwise this slave of Yours will be nowhere. What else may he pray? There is no end to this slave's prayers and solicitations. He wishes, he could go on asking till he is in receipt of his heart's desire, and may go on writing. As the time for the despatch of mail is close at hand, he ends this humble petition here. This ever sinful slave expects grace, mercy and remission of his sins.

It is also prayed that brother Pratap Singh[28] or brother Gauri Shankar be directed to collect and send a small packet of dust, which may have received the touch of Huzur's Feet. Huzur's foot print on the paper which has been sent to me had very litttle dust. So this slave of Yours prays for the favour of

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[28] Youngest brother of Soamiji Maharaj. 2. Bibi Sardhoji Maharaj was the elder sister of Soamiji Maharaj, and the grand-mother of Babuji Maharaj.

being supplied with the special dust from off Your Sacred Feet. Charnamrit and Prashad may also graciously be sent to this slave soon. May it please the Most Sacred and Exalted Mother, Benign, Gracious and Merciful Shri Radhaji Maharaj to accept this despondent slave's most meek and humble salutations, tendered with his head placed at Her Feet, like a slave, and may this grace be conferred early on this slave, that on reaching the Most Exalted and Sacred Huzur's Feet, he may have the *darshan* of the Refulgence of the Most High and the Most Sublime. To Bibi Sardhoji2 Maharaj, Bibi Shibboji, Bukkiji, Vishnoji, Mitthuji, Khilloji and Achintiji, I offer my salutations and homage, duly touching their feet. May my most humble salutations to brother Pratap Singh Ji, brother Gauri Shankar Ji, brother Kannahiya Lai Ji, brother Bal Mukund Ji, Lala Kundan Lai Ji, Bhagat Ji, Radha Kishan Ji, Jai Narain Ji, and others be accepted. May brother Pratap Singh Ji, and brother Gauri Shankar Ji kindly be asked to honour this slave by communicating the orders that Your Illustrious Graciousness may be pleased to pass on this humble petition.

The lowliest, the slave of slaves, and the most humble,
Salig Ram

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(2) Translation

May the petition of the most humble, the slave of slaves and the sinful Salig Ram — who looks eagerly for the forgiveness of his faults and sins and for Your pardon, grace, indulgence and clemency — be submitted with extreme humility and meekness, and with his fore-head beseechingly placed on the Lahoot-like[29] threshold and on the sandals of the Sacred Feet of the Most Exalted and Illustrious Huzur (Lahoot[30]

[29] The devine nature, divinity.
[30] Trikuti

is whose Court) Sri[31] Sat Guru Soami,Sri Sat Purush, Sri Sat Saheb, Sri Sat Nam, Sri Soamiji Maharaj, Gracious, Din Dayal, Forgiver, Hearer of prayers, Benignant, Benevo¬lent, Merciful, Protector, the Object of Adoration and Worship of the Cosmos, be heard. Offering thousands of obeisances and kissing the dust of the Sacred and Exalted Feet (which, on account of his misfortune, he is denied these days), he begs to submit his sad plight.

Prior to this, this despairing and humble slave had written an humble letter to the esteemed and respected brother Rai Bindraban [32]Saheb, stating his condition. He is sure that the respected brother must have read out the same in the Court of Your Most Sacred and Exalted Huzur. This slave finds his condition deteriorating day by day, and the force and strength of evil tendencies of the mind are correspondingly increasing. His Surat (spirit) is so weak that it is thrown off its poise, by the slightest impulse of the mind, i. e., the mind makes it do whatever it likes. This slave knows that a young boy, who has never had the benefit of Satsang, would remain firm and strong in abstinence, etc., in accordance with the instructions and orders given to him, but this slave, in contrast, is so weak ihat even a brute would, perhaps, feel ashamed to see his condition. In other words, there is absolutely no moderation left in the matter of his diet, and as regards sleep, it has exceeded its average duration. Not to speak of Bhajan and Sumiran, there is no end to the disturbances and distractions caused by the negligence, love of ease, indolence, lethargy and the vagaries of mind, etc. Although I am fully aware of all this, yet I am unable to get the better of it and to devote myself to Bhajan.

The books, *Sri Ghat Ramayan* and *Shabdawali* of Sat Saheb, are with me and I peruse them very often at night. Still, no feeling of devotion, love and ardour is engendered in my heart. A strangely terrible condition sways over me, and fear also haunts my heart, still

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[31] The word Sri or Shri is often used as an honorific prefix to the names of deities and eminent persons.
[32] Younger brother of Soamiji Maharaj.

nothing can be done. Much of my time is wasted in the discharge of official duties, talking and sleeping, and I am utterly helpless. Therefore, I pray repeatedly with all humility, at the Feet of Your Most Sacred and Exalted Huzur, and beseech and implore all present in Your Exalted Court that I may soon get out of this predicament and have the good fortune of kissing the Feet of Your Most Sacred and Exalted Grace, and that, so long as I am away, I may be able to perform my Bhajan successfully and my Surat may remain at its proper place, and I may be saved from the onslaughts of mind, and may be favoured with the darshan of Your Most Sacred and Exalted Grace every day. My official duties here, which appear to be very difficult and tedious, may soon be discharged properly with ease, and that my spirit may remain merged every moment in Huzur's Feet. If all these prayers of this slave are granted, then, of course, it is possible to carry on, otherwise, this slave remains terribly worried and will remain so. This slave is wholly ungrateful and always a sinner and a defaulter and is absolutely devoid of any ardour and devotion. May Your Most Sacred and Exalted Grace, taking into consideration the fact of having conferred upon him Your Saran (refuge), condescend in all graciousness, kindness, mercy and clemency to carry him through, as may please your Grace. Even this request of mine is a great impertinence, for what is my status that I may ask for anything. The benignancy, grace, forgiveness and mercy of your Most Sacred and Exalted Grace have, however, made me so bold as to write this. As no beggar or supplicant has ever returned from Huzur's door empty-handed, nay, he got what he asked for, so it is fervently hoped, that the humble prayer of this beggar, after reaching your Most Sacred and Exalted Grace, would also be granted.

Three days after my arrival here, heavy rains set in and are continuing. The menace of fleas has mitigated by your Grace, but a kind of scabies has developed on my body. During day time it does not trouble me, but at night it gets aggravated, specially during Bhajan. Red and swollen pustules have appeared all over the body. The cold here is like that of December and January in Agra. Although the house which has been allotted to me is good enough and in a corner, yet there is a little inconvenience on account of neighbours. The house has several rooms

and all types of people put up in different rooms — some are Muslims, some Europeans and others Hindus. The way in which they prepare or cook their food can well be imagined. Its smell is very offensive to me. More particularly, in a room adjacent to mine, some Muslims have been staying for the last two or three days. The smell of their cooking the food is abhorring to my mind and brain. But there is no remedy, as no better house or accommodation can be had. I have to put up with all that. I thought it fit to submit some account in the Court of Your Sacred and Exalted Grace.

Mr. Patton comes at about I P.M. and stays for about an hour. He looks to the work which he earmarks a day before and gives the work for the next day. His residence is on a high hill, but by the grace of Huzur's Feet, I am now relieved of the duty of climbing up and down from his place. It appears that Mr. Patton would probably come down from the hills by the 15th of October.

The route to Nainital from Faizabad is via Sitapur, Shahjahanpur and Bareilly. If Your August Self is graciously and kindly so pleased, You may come by Dak palanquin, along with one gentleman, either Bal Mukund Ji or Kannahiya Lai Ji and thirteen or fourteen palanquin-bearers. The expenditure on this would come to about rupees one hundred and twentyfive or rupees one hundred and fifty. Lala Pratap Singh would arrange for it, when taking payment of the salary for the current month. If Your Sacred and Exalted Grace condescends to come to this place, You may come by Dak palanquin. Any other conveyance would be very inconvenient. How greatly honoured and elated this humble servant of Yours would feel by the visit of Your Most Illustrious Grace, is beyond all description. This humble servant expects to be favoured with Your gracious orders that may be passed on both the humble requests, as noted above. As the communication of orders passed by Your August Self will afford a great happiness and consolation to my heart, I pray that in this matter a kind eye may descend on the condition of this humble servant.

Three days back a letter of brother Pratap Singh was received. All is well there. At the time of my departure, I had posted a man as a

substitute for Jangi. But Jiya Lai's salary will not be affected. His salary would, as usual, be sent to his house. Huzur need not let him go for the reason that he was only a substitute, and may keep him in Your august service, as long as required.

Your Illustrious Self is fully aware of the condition of this slave. My mind is generally worried and uneasy and at times the uneasiness becomes extremely intense, but love and devotion are mostly absent. I look up to Huzur's grace and mercy every moment. What more can I pen here, except offering my countless obeisances, kissing the Holy Feet and besmearing the dust from off the sacred and exalted threshold? Every time and every moment, the prayer is that in Your own Grace and Mercy, this humble servant may soon be blessed with the *darshan* of Your Sacred and August Feet. Some Prashad may also kindly be sent by post.

(3) Translation

The petition of the most humble, the slave of slaves, the down-trodden and life-offering, S a 1 i g Ram, is submitted before the Most Illustrious, Holy and Exalted Grace, (who is) Din Dayal (Merciful to the humble), Gracious, Merciful, Clement, Forgiver of all sins, Hearer of all prayers, Conniver of faults, Supreme Being Himself, the Respected, the Highest and the Most True, Sri Sat Guru, Sat Purush, Sat Saheb, Sat Nam, Shri Prabhu (Master), Soamiji Maharaj. After countless obeisances in a spirit of extreme humility, submission and meekness, and after placing his fore-head on the holy and sacred dust of Your exalted threshold, and after paying his respect to those present in the Holy Court and after kissing their feet, humbly states that the two letters, containing the commands of the Exalted Huzur, one from Lucknow, along with a parcel of special Prashad, and other, from Agra, commanding proper application to Bhajan and Dhyan and stating that only a few days are now left for the presence of this humble slave at the Audience of the Illustrious Huzur, have been received. This humble slave immediately put those letters on his forehead and eyes, and how greatly honoured and joyous he felt by reading the letters, is beyond description. That was the day of extreme good

fortune and feeling exalted on such a good luck, this humble slave thanked thousands of times Your Most Exalted, Sacred and Gracious Self that one, who is so insignificant, ever sinful and undeserving, as this slave, has been enriched by the bestowal of such a grace and mercy. The special Prashad instilled a fresh vitality in my body and the condition of Surat slightly improved. It would be an act of extreme grace and mercy on this humble slave, if special Prashad could be despatched in an envelope every day to him. I am sure that if Your Graciousness so pleases to command, Bhai[33] Saheb Lala Pratap Singh Ji or brother Lala Gauri Shankar Ji would arrange to send it every day, in an envelope by post. It is beseechingly prayed that in this matter grace may please be shown on this humble slave. As regards Your Illustrious Grace's commands in connection with Bhajan, it is very well known to Your Exalted and Sacred Graciousness. The day the command of Your Exalted Grace and special Prashad were received, the condi¬tion of Surat, of course, improved a little, but the uneasiness of the heart and the restlessness of the mind due to the inability of having the sacred *darshan* are, more or less, the same as they were. At times, this humble slave is so greatly disturbed and feels at heart that he may tell Mr. Patton that he is not willing to stay here any longer. But worldly considerations intervene and compel me, and then helplessly I keep mum. It appears from what Mr. Patton told me that he would stay here till the middle of November (or December). If Your Exalted Grace orders this slave also to stay on till then, it would appear to be an extreme displeasure and reproof on this humble servant, inasmuch as, he will have to be away from Your Holy and Exalted Feet for such a long time. In any case, it is most humbly prayed at the Feet of Your Blessedness, with an expression of deep humility and submission, that grace may kindly be showered on this humble slave, and the account of his sins and faults may be written off with a stroke of pen of Your forgiveness, and such a favour be shown that my stay here may not exceed one month, so that I may be near the Feet of Your Exalted Grace about a couple of days before or after Diwali[34], and have the sacred darshan and good fortune of

[33] Brother
[34] Festival of lights.

kissing the Feet of Your Graciousness. May the prayer of this humble slave, as well as the intercession of all other Satsangis on his behalf, be heard and granted at the Court of Your Most illustrious Grace. The stability of mind and Surat is not possible, without the blessedness of Your Illustrious Grace. The performance of Bhajan and of Your sweet memory would only be commensurate to the mercy of Your Illustrious Grace. It is hardly possible for this humble slave to do anything but sins, faults, intemperance and evasion. Your Illustrious Grace may take any one across, or make him do as much Bhajan and Dhyan as You would please. If my actions and mean mentality are to be taken into account, I would, at no time, be deserving of Your grace and kindness, but your grace and mercy can do anything. If Huzur so pleases He may have one, as sinful as this humble slave, close to His Feet in the twinkling of an eye. But for the Feet of Your Grace where else can one find a place of everlasting bliss? All this, of course, depends on the grace and mercy of Your Exalted Blessedness. Even the prayer of this sinful slave is, in a way, an impertinence. The solicitations of all Satsangis on behalf of this sinner can, of course, soon invoke the grace of Your Illustrious Graciousness. So this humble slave's repeated request to all of them, with folded hands, is that they may, in any way, pray at the Feet of Your Grace on his behalf, and have him called at Your Holy Feet, like themselves, to enable him to participate in Bhajan, Prashad and sacred darshan and the good fortune of kissing the Holy Feet of the Illustrious Grace. What is passing in the mind of this humble slave owing to his separation from the Holy Feet of Your Illustrious Grace, cannot be given here in words. They very well know this condition and how they felt the separation from the Holy Feet of Your August Self when You were at Lucknow. Thinking that similar must be the plight of this humble slave, they should, out of kindness and pity, beseeching, as much as possible, at the Feet of the Exalted Grace, get this humble slave released early from this place, to enable him to have the good fortune of getting the sacred *darshan* of Your Grace, and that the remaining work here may soon be concluded by the grace of Your August Self. The present condition of this slave is that at night he recites the holy hymns for two or three hours. One hurried reading of the book, Ghat Ramayan[1] has been completed, and the second reading has only been

started since yesterday; at times I also read two or three pages from the book, Shabdawali[35]. My capacity of comprehension is already known to Your Illustrious Grace. Several portions are left out as incomprehensible. This humble slave also reads daily four or five octos from the book, Sukhmaniji[36]. Mr. Patton comes twice or thrice daily, i. e., in the morning, at noon and in the evening. So, no particular time is fixed for doing Bhajan, with ease of mind. Whenever there is an opportunity and Surat feels somewhat inclined to do so, I sit in Bhajan, but the part of the real Bhajan is very little. There is abundance of wandering thoughts. Not only sleep and ramblings of mind are there, but ideas, never thought of before, come in my mind. Similar is the condition of sleep. This indicates and amply proves the uneasy condition of my mind and the spirit. Your Illustrious Grace is the Master and the Lord, You may set this humble slave free of evil propensities as You please. There is great intemperance in the matter of sleep and food. Although on the day of receipt of Your august letter (command) and holy Prashad, there appears some relief, but there is a good deal of intemperance and incontinence, as compared to what it was in Agra. May Your grace and mercy put my mind on the right path, otherwise I can do nothing. I am so weak and utterly helpless that there is no limit to it. The more I try to restrain the mind, the more intractable it becomes. I place my reliance only on the Holy Feet of Your Illustrious Grace. Your grace may keep me in any condition You please. The tale of this slave's longing and yearning for kissing the Holy Feet is a long one; how long may I go on wasting the time of Your Illustrious Grace and of other Satsangis ? I am ever a sinner and expect quick forgiveness and long to have the darshan of Your Holy Grace and to kiss Your Holy Feet. May Your Illustrious Graciousness be pleased to grant this prayer. As ordered, I have posted a letter today to Bhai Saheb Nand Kishor. Another folded letter is enclosed with this petition. Your most Exalted and Sacred Grace may please order it to be sent to Lala Mukta Prashad, with instructions that he should go to Bhai Saheb and' tell him to make such arrangements, as may be appropriate, for the purchase of land for Maharaj Ji's Samadh.

[35] The book of Param Sant Tulsi Saheb, the Guru of Soamiji Maharaj's parents.
[36] An extract from the Granth of Guru Nanak.

In the Exalted Service of Illustrious, Kind, Benign and Gracious Mother, Shri Radhaji Maharaj, after paying respects, regard and compliments, making humble prayer with deep humility and thousands of submissions, and bowing his head at Her Holy Feet, this humble slave of slaves, Salig Ram, most humbly prays that Her August Self with Her own gracious tongue may intercede at the Feet of His Illustrious Grace, Soamiji Maharaj, on behalf of this humble servant and sinner, that he may soon be released from this place and granted the blessing of kissing His Holy Feet after reaching there.

14
SOAMIJI MAHARAJ'S LETTERS TO HUZUR MAHARAJ

(1) Translation

My dearest and dearer than life,

I wish you all health and happiness, but keep uppermost in your mind Bhajan, Dhyan and devotion to the Supreme Being. The Grace of the Supreme Being on you is the same, as it was before. Attune yourself to the Will of the Lord. Renouncing all thoughts of the past and future, keep your spirit immersed in Shabd at the time of Bhajan.

Fix your spirit in Shabd, and Shabd is in *Gagan*. Fill your heart with yearning; and heart is at Trikuti.

Unite your spirit with Shabd and see beauteous sights. The Til is located within *Sukhmana* (an artery of the human body, which lies between *Ida*, on the right and *Pingla*, on the left), and the form of Jyoti is in the Til. Sit in Bhajan after making your mind and spirit calm, with the help of love and yearning. By the Grace of the Guru, your object will be gained; rests assured, and have no fear whatsoever.

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(2) Translation

The contents of your letter have been read out to Huzur Soamiji Maharaj and your cherished wish has been conveyed to Him. Huzur was greatly pleased, and He graciously observed, "Your request is granted. Love and devotion, yearning and earnestness, would now go on increasing day by day.

If the Lord pleases, (and it is in fact his pleasure) you would not forget Him even for a moment. Rest assured that His loving memory will always remain with you inwardly in a subtle form. This gift is bestowed on you as a matter of grace, for you have done nothing to incur so much of Huzur’s pleasure as to deserve such a great gift. Just as a charitable person gives to an importunate beggar out of his habitual compassion, so to you too, He has given, given, given. You will now come soon. The Lord is omnipotent.”

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(3) Translation

Beloved of the Satguru. Blessed of the Lord. Adorned with Shabd. My dear Salig Ram!

Always remember the Lord. My blessings to you are that with a sincere mind, sincere spirit, sincere love, sincere devotion, sincere yearning and sincere attention in the contemplation of the Guru, you may peruse this letter. Your letter full of love and yearning to hand. I have understood its express and implied contents. Although I keep on praying for your physical attendance at His court, yet no definite reply is forthcoming so far. It appears, however, from the existing situation, that special Grace and Mercy are being bestowed on you, in a greater measure. Therefore, giving up all restlessness, keeping His Mauj and Will uppermost, consider Him as your Saviour. Although you are deprived of Darshan, Satsang, Sewa and attendance on the Guru at present, yet do not imagine that this is detrimental to your interests in any way. He is present with you all the time in Shabd Form. Therefore, banish all worry, and look with sincere attention and spirit, and you will get His vision. Such a situation is also not without some hidden good. There is certainly joy and pleasure in union, but at intervals, separation is also equally desirable. Gertainly you

are likely to be present here soon. Whatever earnings of *Bhajan* you make, bring that *capital* as a present for me. I look forward to you for this earning. You are earning for all. What is wrong with my lot that you are so slow in this respect? If you come empty handed, then you will be classed among the unworthy sons and idlers and will be disgraced. Take care! Be alert! Come to me with due caution. You have been sent away already; and you will be turned out again. It is, therefore, proper that giving up sloth, and pacifying the mind, do your best in Bhajan. In short, what I mean is, that you bring such a wonderful and novel present for me, that hearing about and seeing it, I may feel a unique pleasure. Else, the Lord is all powerful, and know ye that He is ever kind on you.

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(4) Translation

My dear Saligram,

Always remember the Lord, and, knowing that He is always with you, imbue yourself with His love. I have come to know the state of your restlessness and uneasiness all these days owing to separation and overflow of love. But the Lord is with you all the time. Why are you so restless? This, too, is a sort of joy, which is particularly bestowed on lovers only, and its relish is experienced only during the state of separation. Its bitterness, in fact, is also very sweet indeed. Of course outward *darshan* you get only occasionally, but the Lord is watchful in Shabd Form and is always with you.

Lord in Shabd form is always with you and is never far. Have patience, and you will get a glimpse of True Light.

Satnam, the Name of Sat Purush, is resounding in Sat Lok. Raise your Surat with Shabd, and you will have darshan of the refulgent form of the Lord.

Be saturated with His love and yearning. Keep away from evil tendencies and leanings. Combating with mind and its forces, remain absorbed in Shabd.

Further, your letter of yearning was read out in the assembly of all the Satsangis. All were pleased to fhear it, and, in a way, it served as an example to them all, to emulate and learn what true love means. The Lord will, out of His own Grace and Mercy, bestow upon you the blessings of true love in its entirety. Further the Lord is all powerful.

Radhaji sends Her blessings for your welfare and is pleased with you and says that She will intercede on your behalf for your early return.

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(5) Translation

It has been ordered that whatever you had asked of the Exalted Darbar of Sat Guru Saheb has been granted to you. Don't be impatient. Giving up all restlessness, remember the Holy Feet of the Guru. You are not aware of the Guru's wisdom and His acts. You will, surely, come and meet me, but meanwhile the Kal's head is being broken. Do not think that you have been separated, but that Kal is being made subservient to you, and how many people are being benefited by it. That is why your separation has been tolerated by me, and you yourself know it. Knowing all this, why do you feel so uneasy? This exactly is the condition of those charitable and great souls who live for others; the reward (Jágír) that they receive is that they are deprived of food, drink, sleep, laughter, conversation and all comforts of the body and the mind.

But you do allow Kal to gain a little strength now and then. So rest assured, the Guru will look after this, when you meet Him. All does not depend upon presence in person, though you are shortly to be present, do you know it? Look up to Mauj and Will of the Guru. He is always gracious and merciful and will never keep you devoid of His Grace. An ocean of bliss and happiness is being filled for you. You will bathe in it, drink its nectar and will distribute much of it to others as well. You know not what gift to ask for, nor the manner in which to ask for it. The Giver (Lord) is ashamed of your petty requests. Such requests simply are put forward by unworthy people. What are these trifles that you ask for? Henceforth, it is not necessary for you to ask for anything. Now go on observing what the Guru gives you, of His own accord, which you could never even dream of. Well, what can a child ask for? At the most he will ask for a ball and a bat or a yo-yo or a top, whereas his father has got prepared for him a garden and a glass palace. But; what does he know of these things? After these days of childhood and ignorance are over, the moon and the sun will be the balls and the Milky Way the stick and the Lord and His devotee (Sewak) will play together in the fields of *Sunn* and *Maha-Sunn*, and Shabds will resound all round. Oh one side, your sisters will be there and on the other your brothers. How great will be your bliss when you experience those ecstasies! This, in fact, is only an illustration, but that *Reservoir* is, of course, fathomless. And now the time is coming for you to see all this glory. Therefore, be patient and have endurance, and furthermore Sat Guru is the Almighty Lord.

15
ARTI SHABDS COMPOSED BY SOAMIJI MAHARAJ FOR HUZUR MAHARAJ

201. Soamiji Maharaj composed ten Ártí Shabds (hymns) for Huzur Maharaj. They are contained in *Sar Bachan Radhasoami Poetry*. Three of them are given in chapter 10. The rest are reproduced below.

202. These Shabds are the expressions of Huzur Maharaj's love and zeal and longing, and yearning, and speak of his high status. In one of the Shabds, Soamiji Maharaj says of Huzur Maharaj that he has redeemed innumerable souls. (Vide paragraph 163 above).

203. राधास्वामी नाम, सिफ़त करूं इस नाम की ।
सुनो कान दे ध्यान, भिन्न भिन्न वर्णन करूं ।।

Lend me your ears. I give out the attributes of RADHASOAMI Nám. I describe each attribute separately. The Holy Word RADHASOAMI comprises five letters of Hindi alphabet, and ten of the Persian. IT discloses the mystery of five holy Shabds or Names, and grants ascension to ten regions. I have described the first attribute. I now give in detail the second attribute. RADHA is the name of Dhun and SOAMI is the Shabd. Know that Dhun and Shabd are one and the same, like water and its wave. Make no distinction between the two. I now speak of the third attribute. Hear me attentively. RADHA is lover and SOAMI the beloved. RADHASOAMI speaks of the union of Surat and Shabd. This attribute too I have described. RADHA is the Name of the Ádi (Primal) Surat and SOAMI is the Ádi Shabd. RADHA and SOAMI are an inseparable pair like Surat and Shabd. Know that both RADHA and SOAMI are one word RADHASOAMI. As Surat dallies with Shabd, so does RADHA abide in close union with SOAMI. Know that RADHA and SOAMI are two, viz., Surat and Shabd, but they unite as one in Sat Lok.

204. गुरु के दरस पर मैं बलिहारी ।
गुरु के चरन मेरे प्राण अधारी ।।

I sacrifice myself at the darshan of Guru. His Holy Feet are my life and breath. Guru's Bachans (discourses) are embellishment of my heart (inner self). I keep remembrance of Guru's Swarup (countenance) day and night. O my dear friend! Always keep yourself in the company of Guru. Behold Him with your eyes and merge in Him. Fix your Surat at Guru's Dhám. Ascend to Neel Shikhar and look at Shyám (Kál). You will see the white resplendent sun and hear Anhad Shabd. You will hear the melodious murlí and bin (flute and harp); you will receive unique bliss and happiness. Rare Sants have disclosed these secrets. You also go to and accept the saran (refuge) of a Sant. A fish is one with water. A chakor bird constantly gazes at the moon. You should love Sat Guru the same way. Believe me that in this way your ghat or the inner self will be illumined. But what can you do without the requisite bhág (fitness)? This requisite fitness too will be gained by the grace of Guru. Radhasoami has indicated the method of awakening the bhág (fitness). Cultivate love for His Holy Feet.

205. राधास्वामी मेरे सिंध गंभीर ।
कोई थाह न पावत बीर ।।

My Radhasoami is a profound ocean of serenity, which none can fathom. It abounds in jewels and invaluable rubies of Shabd. My Surat plays and sports there like a fish. The dark Kal has been subdued. The current of love has gushed within me. Those, who associate with the current of love, can partake of the bliss. Turning the pupils of the eyes and withdrawing spirit current from there, my Surat proceeds on and sees the dazzling flame. I open the gate of Sahas-dal-kanwal and penetrate inside. When I cross Banknál (the crooked tunnel), Avidyá (ignorance, Maya) is paralysed. I remove the chakra (wheel, snare) of Maya and easily get darshan of Brahm. I hear Anhad Shabd and go inside. I now sacrifice my body and mind on Guru. I shall never get

tired of singing His praises. How am I to recount the glory of Guru Pad (Trikuti)! I devote myself to Guru every day. I keep Guru's form or image enshrined in my heart. I open the inner gate of the mind. Guru takes me in His company and shows me the Rúp of Sat Purush. Guru shows me gardens of lotuses and makes me play and sport in the company of Hansas. I cannot express myself. My Surat is drenched in the bliss of darshan of Sat Purush. Amrit is raining continually and the currents are rising and flowing every moment. The mind is drowned deep. The Surat is awakened and darkness of ignorance is expelled. Rare, noble and loving ones behold these spectacles and play in the company of the Beloved. On hearing the speech of Guru I laugh in ecstasy. I have secured abode in the Holy Feet of Radhasoami. Every moment my love is enhanced. The image of Guru looks wonderful. I am so absorbed in bliss that I am unconscious of sight and breath. I have become oblivious of my body and mind. The countenance of Guru is very pleasing to me. I am enamoured of Him as a chakor is of the moon. Radhasoami has granted me a state of ecstasy. I have become the dust of His Holy Feet and gone up along the current of Shabd.

206. आज मेरे आनंद होत अपार ।
आरती गावत हूँ गुरु सार ।।

Today I am extremely happy. I sing Arti of my Guru. I have adorned myself with unique love. Sat Guru has put on dress, i. e., He has assumed human form and sits majestically. I attentively gaze at Him. I sing His praises again and again. O friends! come along, and, brushing away all dust and dirt of the world, let us join and sing His praises and engage in His darshan. My Guru is majestically seated on palang (bed, bedstead). I am extremely fortunate today. I am always in the august presence of my Guru. I rely wholly on His Holy Feet. I seek not favour from any other quarter. I have carefully placed full trust in my Guru alone. I offer my body and mind to Guru. I am quite alert to His behests. Guru has eradicated all my karams. He has taken me across on His boat. Guru has enabled my Surat to hear the Shabd current. I ascend to Gagan, and reach the abode of the creator. I quit Pind, and ascend to the top (Sunn). The mist being removed, I become

pure. I hear the resonance of Nam, and the melodious flute. Surat and Nirat go on penetrating with greater vigour. I get across the fourth Region (Sat Lok). I get darshan of Radhasoami at whose darbár (court) I remain in attendance all day and night.

207. काल ने जगत अजब भरमाया ।
मैं क्या क्या करूँ बखान ॥

Kal has badly beguiled the world. How far should I go on describing it? He has laid stress, in Kali Yuga, on the practices of the yore. Ignorant Jivas, fond of amusement, are entangled in the worship of water and stone. While those, who are learned, have become conceited and slaves of learning. Rest of the Jivas, who are neither ignorant nor very learned, are engrossed in japa[37], tapa[38], vrat[39], sanjam[40], and other delusious. They consume themselves in the performance of penance amidst five fires. Look at the tricks of Kal, some are tied by hands and others by feet. He has deluded all. To none has he shown the right path. Moved by such a pitiable plight of Jivas, Sant Sat Guru manifested Himself in the world. He taught service and devotion to Guru, importance of Nam and the necessity of attending Satsang. He laid stress on these three methods. Consider all other methods as useless. Know that the reading and studying of the Vedas[41], Shástras[42], Smritís[43], and Purán [44]is mere waste of time. Pandits[45]and bhekhs[46], to safeguard their living, use taunts for Sants. Sants explain the truth to Jivas for their good. But, Jivas, conceited as they are, do not accept those teachings. They hanker after wealth, name and fame. They are denuded of Parmarth (religious understanding). They wander in the

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[37] Japa = Repeating in a murmuring tone passages from scriptures.
[38] Tapa = Devout austerity, mortification, etc.
[39] Vrat = Fasting.
[40] Sanjam = Restraint.
[41] Vedas = Scriptures of Hindus.
[42] Shastras = Religious treatises.
[43] Smritis = Books of codes of laws.
[44] Purans = mythological stories.
[45] Pandits = Family priests.
[46] Bhekh = Ascetic, recluse.

cycle of transmigration, and again and again fall into the four kinds of species. They study the books of the past Yugas [47]such as, Vedánt [48]and Nyáya[49]. But they do not know that the past practices cannot be performed by them. They are proud of their learning. They do not acquire the learning of the present age. Therefore, they fall into the mire below. Know that humility and true Guru Bhakti (devotion to Guru) constitute the religion of this age. Acquiring the purification and steadiness of the mind, ascend to Gagan by the path of Shabd. Attain the regions of five Shabds by practising Surat Shabd Yoga internally. Go on ascending step by step by the practice of Shabd, and reach Sat Nam, Sach Khand. Therefore, first of all, perform devotion to Guru. All else comes afterwards. Enshrine the image of Guru in your heart and cherish love for Him as a chakor loves the moon. So long as you are not able to engender such love, you should go on applying yourself to it. When Guru Bhakti (devotion to Guru) is complete, your Surat will ascend to higher regions. Those who work hard at Shabd Yoga without devotion to Guru are fools. Shabd will become audible by the grace and kindness of Guru. He is all-powerful. He draws your Surat upwards. Without Gurumukhtá (devotion to Guru), Surat will never rise, nor will Gagan be got pierced and Nám obtained. Gurumukhtá (devotion to Guru) is the base and foundation. Other methods are only branches or auxiliary. Guru should be dear to a devotee as a son is dear to his mother, a maiden to her lover, water to a fish, and swánti rain to a chátrik (papíhá bird). Then only can progress be expected. I have said all that I had to say, whether you accept it or not. This is the Arti of a gurumukh. Only a gurumukh will testify it. Radhasoami has laid stress on Bhakti (devotion) to Guru. Therefore, perform Guru Bhakti. Devotion to any one else should be discarded. Why do you get yourself plunged in Chaurásí? Radhasoami declares that no activity is at par with devotion to Guru. Contemplate the form of Guru every day. Always hear Guru's Shabd with your ears. Eyes, ears and heart, all the three should be spotlessly clean like a crystal palace. Radhasoami

[47] Yugas = Ages.
[48] Vedant = The last of the six principal systems of Hindu philosophy.
[49] Nyaya = One of the six religious or philosophical systems of the Hindus.

stresses the importance of Guru Bhakti (devotion to Guru) again and again.

208. धीरज धरो बचन गुरु गहो ।
अमृत पियो गगन चढ़ रहो ।।

Have patience. Follow what Guru says. Drink nectar. Ascend to and reside in Gagan (Trikuti). Do not think that Sat Guru is at a distance. He is near you. Have reliance and trust on the Holy Feet at all times. Mehar is ocean-like. Dayá is like a wave (or mauj). (Mehar and Dayá literally mean grace and mercy). Radhasoami has imparted unique beauty and bliss to all. He lets His devotees play like children; and like parents He is delighted to watch them. As Shabd, He is the protector of ján (life, spirit entity, Surat) and pran (breath). He never gives up this aspect of His benignity. He so arranges matters that the mind is corrected and mended every moment. He is the friend and constant companion of devotees. He forgives and pardons faults of omissions and commissions every moment. He is with the Jíva (devotee) day and night. How can this feeble and fickle mind know of and appreciate His position and status? You are entangled in the world's snares. You do not apply your Surat to Shabd. Therefore, you are troubled by *rog* (sickness) and *sog* (sorrow). The mind does not come under control. If you do not become unmindful of the key provided by the Guru, the inner lock will be opened in a moment. When the inner lock is opened, you will hear dhun and see the real rúp (form) in Sunn. When you ascend high and merge in Nám, your Surat will reach its home and enjoy the bliss thereof. When the mine ef gems opens within, all pain and suffering and perversity will be gone. Await Mauj. Have patience. Remove the darkness of delusions. Cling fast to the refulgent feet of Guru. You will get happiness, and banish all suffering. This world is the storehouse of heat. Faith and reliance on Sat Guru alone can sustain like cool water. Extremely fortunate are those, who come in contact with Sat Guru. Forthwith they are saved from Chaurásí. The pains and pleasures they undergo are the consequences of past actions, Sorrows and sufferings will vanish one day. This will not take long. Radhasoami is the protector of the Jíva. But the Jíva is not aware of the fact. He does not know the Mauj of Guru. Therefore, he feels distressed. Distress can be removed by the darshan of Guru.

There is no other remedy. Radhasoami repeatedly says , that the Jiva (devotee) will soon have His darshan. Have patience. Do not be dejected. Fix your attention on and absorb yourself in, the Holy Form of Guru. Always sing His praises. Make no excuses. This should be your aim, just as the papíhá (the sparrow hawk) patiently waits in expectation of the Swánti rain (with a fixed aim). Direct your attention inwards, do not allow it to flow out anywhere else. Put up with every thing inwardly. Take nothing but internal joy. Have patience. Do not divulge acts of grace (of Sat Guru) to others. Live with Radhasoami like a fish in water. All depends upon the dáyá and meher (mercy and grace) of Sat Guru. He alone will let you know the Message of the Most High wherever you are, Radhasoami has given out Bachan (discourse) and Bání (poetic composition) and they are reduced to writing because Jivas insisted.

209. गुरु संग खेलूँ निस दिन पास ।
करूँ मैं अचरज बिमल बिलास ।।

I play with Guru all day and night. I enjoy pure and wonderful bliss. I am happy at being at the Holy Feet. I fully trust and rely on Guru. I desire nothing but Guru. I have obtaind jewels of Nám. I contemplate upon His countenance every moment and with every breath. Kal and karam both have been annihilated. I have become indifferent to the world. I have attained the status of dásánudás (a slave of slaves). My Surat now dwells in the Nabh (sky, Sahas-dal-kanwal). I have received great light of Shabd. All the twelve months, I remain absorbed in the longing that I may keep on grasping the Holy Feet of Guru. I have ascended to ákásh (sky, heavenly region), and opened the door to higher regions. Kal has become lifeless. My house has been illumined by the light of a lamp. The lamp of my life or existence has joined with and merged in the Nij Súraj (Source-Sun). What can I say about the efficacy of Shabd? He, who catches hold of Shabd, gets a dwelling in the immortal house. I light the lamp of Shabd. I now perform a grand Arti of Radhasoami.

210. In Allahabad, once Sastsang commenced with the Shabd "Kal has badly beguiled the world". (No 207 supra). Páthís

(chanters) were not paying due attention. Babuji Maharaj instantly drew their attention and observed, "Do not grub up grass. This is Gurumukh's Ártí. Each line is very significant and should be recited very carefully".

16
SOAMIJI MAHARAJ'S DEPARTURE TO NIJ DHAM (ORIGINAL ABODE)

211. Soamiji Maharaj used to take very little food. In the evening Radhaji Maharaj used to soak a few raisins in water. In the morning the raisins were given to children and Soamiji Maharaj would drink the water. The food contents of such raisin water can well be imagined than described. But even this meagre quantity was sufficient for Soamiji Maharaj.

212. Ordinarily, one takes food in good quantity, although a very little portion of it is actually necessary for keeping the body fit and going, the rest being wasted. As against this, Saints and Sadhs eat very little and sort the subtle food out of it. By their spiritual power they are able to finish every work very quickly, easily and with perfection, which is not possible for an ordinary man.

213. Soamiji Maharaj paid little attention to His health. He used to hold Satsang the whole night and deliver discourses for hours together. Discussions with the seekers would sometimes continue for days, save for the time required for answering the calls of nature. All this had its effect on His health. He looked older than His age. He was only 60 when He departed from this world.

214. Soamiji Maharaj had spoken to Huzur Maharaj about His departure two years before-hand. Huzur Maharaj repeatedly prayed to Soamiji Maharaj for the suspension of His Mauj. Huzur Maharaj's prayer was then granted. When again He indicated to Huzur Maharaj that He would depart after five days, Huzur Maharaj was very much grieved. He prayed to Soamiji Maharaj that if He were pleased to alter His Mauj for departure, the entire humanity would be benefited immensely. Soamiji Maharaj replied that His body had grown old and weak, and it was not desirable to keep it on. Thereupon Huzur Maharaj prayed to Soamiji Maharaj to be gracious enough to prolong His stay at least for some time more. Soamiji Maharaj agreed to remain for fifteen days more. He, however, charged Huzur Maharaj not to put

forward such a request in future for He did not like to refuse his prayer. But at the same time, it was no more desirable to keep His body. After fifteen days, Soamiji Maharaj departed from this world on Saturday, 15th June, 1878.

215. In the early morning Soamiji Maharaj called one Chandra Sen (a Satsangi, who used to come from village Kursandá, every month, on the day of full-moon, for His darshan) and asked him to sit close to Him and have His darshan with rapt attention, fixing His Swarúp in his heart, because, He added that on the next full-moon day, he would not get that darshan.

216. At about 8 A. M., Soamiji Maharaj observed that the time of His departure was near at hand. He withdrew His Surat (spirit) and also all diffused spirituality. Only the whites of the eye-balls were visible, and His body bagan tho shake; the nails of His hands and feet grew pale. A quarter of an hour later, He brought down His Surat (spirit) and then declared that "Mauj has now changed and there is still some time." Then Lala Pratap Singh enquired "when is the Mauj now?" Soamiji Maharaj replied, "Some time in the afternoon."

217. Satsangis began to offer Bhent (cash presents) and tendered their respects and salutations. At this, Lala Jagan Nath Khatri, a neighbour, remarked that they should let Soamiji Maharaj's Dhyán (attention) remain inwards and that that was not the time for offering Bhent. Thereupon Soamiji Maharaj, addressing him, observed, "True Dhyán means that one should be able to withdraw one's Surat and bring it down at one's will. I have already moved up the location of my spirit into the lap of Sat Purush, last night. I have come down only to say a few wordsto you."

218. Soamiji Maharaj observed, "You know that ever since I was only six years old, I have been devoting myself to Parmárath and then alone, this Abhyás (practice) has become perfect. If a green swimmer is asked to swim when he is drowning, how will he swim at that time? He must drown. But he, who has been learning to swim since child-hood, will not drown even if he is thrown into a river. This body is

only an encasement. It has not endured in any case. What of it? The only purpose of life-long Bhajan and Sumiran is that one may not forget it during one's last moments. Hence your practice of Nam should be such, that you may not forget it at any time, irrespective of the activity you may be engaged in."

219. Then Sudarshán Singh [50]enquired as to whom one should refer one's Parmarthi queries. Soamiji Maharaj replied, "Whosoever has anything to ask, must refer it to Salig Ram (Huzur Maharaj)".

220. Addressing Lala Pratap Singh, Soamiji Maharaj observed, "The Faith I had given out, was that of Sat Nam and Anami. Radhasoami Faith has been introduced by Salig Ram (Huzur Maharaj). You should let it also continue. Satsang must go on. Satsang shall spread far and wide in future."

221. And all-merciful Soamiji Maharaj consoled everybody in most kind words and assured that none should feel dejected. He observed, "I am constantly with every one, and greater care of all will be taken in future."

222. Thereafter Soamiji Maharaj desired to be taken from the courtyard to His room, and at about quarter to two in the afternoon, He withdrew His spirit from this mortal body for good.

223. Soamiji Maharaj possessed an extremely handsome appearance and personality and each part of His body was most attractive. He was of middle height, of very fair complexion and of a delicate, yet very proportionate, constitution. His eyes were brilliant and lustrous and His forehead was open and broad. To cast a look at Him was to realize the presence of some one unusually attractive and magnetic. It was not easy for a man to fix his gaze upon Him. To look intently at His eyes was possible only if He was pleased to permit it.

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[50] 1. Seth Saheb, the youngest son of Chachaji Saheb, and nephew of Soamiji Maharaj.

224. After the demise of Soamiji Maharaj, Chachaji Saheb joined the Satsangs of Huzur Maharaj and Maharaj Saheb. He writes in his book, *Biography of Soamiji Maharaj*, as, under—

225. "Soamiji Maharaj had ordained that, in future, Satsang would make greater strides. This exactly happened in the time of Huzur Maharaj. On his retirement from Government service, when Huzur Maharaj held Satsang at Agra, thousands of people received initiation into Radhasoami Faith. They flocked from every part of India, viz., Bengal, Punjab, Sindh, Deccan, Rajputana, Bombay, Central India, etc., and received spiritual benefit. In reply to one of Huzur Maharaj's letters, Soamiji Maharaj had written, "A vast ocean of nectar js being filled for you, which you will drink and freely distribute to others." And Huzur Maharaj really did so. After retirement from service, Huzur Maharaj presided over the Satsang for about eleven years, when it gained momentum and wide popularity. At present, by the grace of Radhasoami Dayal, Satsang is held in various towns and cities. Main Satsangs are held at Agra and Allahabad, where Satsangis come from distant places. The glory and eminence of Radhasoami Dayal is thus being spread far and wide."

17
SAMADH OF SOAMIJI MAHARAJ AND HIS ANNUAL BHANDARA

226. Within four or five months after the departure of Soamiji Maharaj, Huzur Maharaj started the construction of the Holy Samadh [51]at Soami Bagh, Agra. The building was very simple and small. In 1904 this simple building was dismantled as Maharaj Saheb wanted to have in its place a stupendous and magnificent building befitting the holy memory of the August Personage.

227. The beautiful coloured picture of Soamiji Maharaj placed in the Holy Samadh is the one which a devout Satsangi had sketched and brought in a grand procession accompanied by a band of musicians and made it over to Huzur Maharaj on the occasion of the first annual Bhandara of Soamiji Maharaj in 1879. it is the same full figured picture of Soamiji Maharaj with a stick in His hand, appearing in our publications.

228. Formerly, the Bhandara of Soamiji Maharaj was held on the day of His departure whichfalls in June, the hottest month of the year. Because of terrible heat Satsangis were put to much inconvenience and trouble. When Maharaj Saheb wrote to Huzur Maharaj for His permission to allow him to attend the Bhandara with his family, Huzur Maharaj sent him the following reply on 6th June 1889.

> "I am sorry that 1 do not consider it a proper Time for your wife and children to come here at the Bhandara ceremony. The heat is very great and hot winds begin to blow from almost 7 or 8 in the morning. Children should not be exposed to such weather." Again, when in

[51] 1. A repository of the remains of a Sant's body. A building constructed over such a repository is also called a Samadh.

1891, Maharaj Saheb felt extremely sorry that he could not participate in the Bhandara held on 23rd June, Huzur Maharaj replied on July 3rd as under :—

"Don't be discouraged at not being able to visit Agra at the Bhandara ceremony. The heat was very great, almost insufferable at times."

229. Babuji Maharaj, at appropriate time, changed the date of Bhandara of Soamiji Maharaj from the day of His "departure to that of His advent in this world, which falls in August-September.

230 One year Huzur Maharaj did not hold the Bhandara at all due to famine conditions. Prashad only was distributed, but it was in such a large quantity that it sufficed for one meal.

231. Soami Bagh is the most sacred and the holiest of the holy places in the world. This garden was laid out by Soamiji Maharaj Himself. Here He resided, held Satsang and performed religious practices. The Holy Samadh preserves the most sacred ashes of the Founder of the sublime Faith. Huzur Maharaj has observed in His Prem Patras thus:—

232. "It is very essential and proper that a suitable building be constructed in memory of the August Founder of the Radhasoami Faith, and Revealer of Surat Shabd Yoga. This will enable the Satsangis of all the countries to assemble at the head-quarters of the Faith, where Radhasoami Dayal manifested Himself in the human form. They would meet there at some appointed time. Observing their love and devotion and spiritual progress, they would derive mutual benefit. There, they may also explain and understand the principles of the Radhasoami Faith. Thus they would strengthen the bond of love and fellow-feeling. This will augment their love and faith, mutual affection and spiritual unity. In this way, they would all help in the propagation of their unique religion and its easy and unparalleled spiritual practice. For this purpose there can be no other suitable place than the Radhasoami Bagh (Soami Bagh), where Radhasoami Dayal Himself stayed

for some time, where His Holy Samadh has been erected and where His photo and other relics have been preserved."

233. "It is, therefore, proper that all Satsangis should be present in Agra at such a meeting which, at present, takes place annually. They may do so once in two years or a number of times in a year, as may be convenient to them. They should have the darshan of the Samadh, photo and other holy relics. By attending Satsang, which is held there daily, they may get their doubts removed, promote love and faith in their hearts, and obtain help in their spiritual practices."

234. "If a man hears of the extraordinary achievements of a person in Parmarth or in the world, he is certainly desirous of meeting him. And if that person is not living, he wants to see his photo or relics. In every country and city, everyone likes to see again and again the photo, image or memorial of his friends and relations."

235. "New Satsangis, who join the Radhasoami Faith, are eager to see the form of the Supreme Being Radhasoami Dayal. They are filled with immense joy when they see His photo. When, due to their faith and love in the Holy Feet of Radhasoami Dayal, they feel an urge to perform some service to Him, they offer Bhent, garlands, flowers, sweets, etc., there."



RADHAJI MAHARAJ

18
RADHAJI MAHARAJ

236. After the departure of Soamiji Maharaj, Huzur Maharaj held Satsang daily at Panni Gali and weekly at Soami Bagh, not permitting anybody to regard Him as Guru. Huzur Maharaj Himself worshipped Radhaji Maharaj and performed Her Arti and bade others also to do the same. Huzur Maharaj would send for Her prashad and grás [52]every day.

237. Radhaji Maharaj's spiritual personality was inseparable from Soamiji Maharaj:—

राधा धुन का नाम सुनाऊं ।
स्वामी शब्द भेद बतलाऊं ।।
धुन और शब्द एक कर जानो ।
जल तरंग सम भेद न मानो ।।
राधा प्रीत लगावन हारी ।
स्वामी प्रीतम नाम कहा री ।।
यह भी सिफ़त बताय दई री ।
राधास्वामी सुरत शब्द गाया री ।।
राधा आदि सुरत का नाम ।
स्वामी आदि शब्द निज धाम ।।
सुरत शब्द और राधास्वामी ।
दोनों नाम एक कर जानी ।।
सुरत शब्द सँग करे बिलास ।
यों राधा स्वामी ढिग बास ।।

[52] Morsels of food-prashad.

Translation: — Radhá is the name of Dhun and Soámí is the Shabd. Know that Dhun and Shabd are one and the same, like water and its wave. Make no distinction between the two. Radha is lover and Soami the beloved. Radhasoami speaks of the union of Surat and Shabd. Radha is the Name of the Ádi (Primal) Surat and Soami is the Ádi Shabd. Radha and Soami are an inseparable pair like Surat and Shabd. Know that words Radha and Soami are one (Radhasoami). As Surat dallies with Shabd, so does Radha abide in close union with Soami.

238. हे राधा तुम गति अति भारी ।
हे स्वामी तुम धाम अपारी ।।
राधास्वामी दोऊ मोहिं गोद बिठारी ।। १ ।।

Translation: — O Radha ! Your status is most sublime. O Soami! Your Dhám (Abode) is apár (infinite). Radhasoami has taken me in His lap. I catch hold of the feet of Radha. I take the saran of Soami. I have become the darling of Radhasoami. Radha takes pity on me internally. Soami redeems me openly. Radhasoami has reformed me. I utter Radha every moment. I fix my gaze at Soami. Radhasoami has graciously made me His own. How should I describe praises of Radha! The glory and eminence of Soami are indescribable and infinite. Radhasoami has now graciously embellished me. The darshan of Radha produces a profound impression. The discourses of Soami are deeply appealing. Radhasoami has now redeemed me. By the support of Radha, my mind is subdued. By the strength of Soami, I ascend to higher regions. Radhasoami has showered immense grace on me. I perform Arti of Radha in high spirits. I perform Arti of Soami in dignified manner. I have resolved to perform Arti of Radhasoami. I adore the feet of Radha. I wash the feet of Soami. The feet of Radhasoami are

> now my prop and support. Radha casts Her glance of compassion on me. Soami showers unique grace upon me. Radhasoami has done me favours. I put garland round Radha's neck. I apply shital tilak to Soami's forehead. I have today performed Radhasoami's poojá (worship). I bring victuals before Radha and present thai (platter) before Soami. Radhasoami has graciously accepted my offering of Bhog (food). Radha puts on amar chír, Soami puts on ajar vastra. The glory of Radhasoami is indescribable and incomprehensible. Arti of Radha is in full swing. Soami is now very much pleased. I fall prostrate at the feet of Radhasoami. Radha grants me prashád of dayá, Soami does me special favour. I have sacrificed myself at Radhasoami. I dwell on the Ártí of Radha, and then of Soami. I have fully performed Arti of Radhasoami. Radha graciously allows me admittance into Her dhám (abode). Soami takes me under the protection of His feet. Radhasoami has redeemed me and accomplished my task fully. (Sar Bachan Radhasoami, Poetry, Part I, page 147).

239. At the time of marriage, Soamiji Maharaj said of Radhaji Maharaj that by virtue of Her high spiritual status and affinity to Him, She was destined to be with Him. So let the marriage be performed. Later on, He said that She was a Nij Ansh and came with Him from the August Abode. She was *Nij Adi adha Dhar*. So She should be addressed as Radhaji.

240. The entire creation has been caused by Shabd and Surat. The Adi (Prime) Shabd is "Soami" and the Adi Surat is "Radha". Soamiji Maharaj was the embodiment of Adi Shabd 'Soami'. So was Radhaji (His consort) that of Adi Surat "Radha". Babuji Maharaj has written that "when the Supreme Name Radhasoami was disclosed in course of time by Soamiji Maharaj, those amongst His disciples in whom the awakening of spirit had sufficiently asserted intself, at once recognised

the sublimity of the Name and gave the appellation of 'Soamiji' to Soamiji Maharaj and 'Radhaji' to Radhaji Maharaj."

241. This, however, does not mean that Radhaji Maharaj had any function assigned to Her as is the case with the Gurumukh. Her mere presence was enough to ensure the fulfilment of the mission for which She had come with Soamiji Maharaj. Being the embodiment of Adi Surat (the Prime Spirit-current), She had a special love for and affinity with the spirit entities in these regions and exercised a peculiar attractive influence on them. This expedited their emergence from the stress of mind and matter.

242. Radhaji Maharaj played a very important role in the Satsang of Soamiji Maharaj and after. Soamiji Maharaj would, for days together, shut Himself up in a small room and remain absorbed in the bliss of Surat Shabd Yoga. There was no knowing when He would need water, food or rest. It was also not certain at what time of day or night, He would require anything. So, Radhaji Maharaj had to be in attendance on Him all the time, if not physically, at least mentally and spiritually. Amid the hustle and bustle of Her multifarious duties and activities, Her attention was always riveted on Soamiji Maharaj and His requirements. It was Radhaji Maharaj alone who could do this.

243. Radhaji Maharaj was a great bulwark for the new fraternity of Satsaogis, who got help, support and protection in every way, besides easy approach to Soamiji Maharaj who, more particularly in the early days, was unapproachable. She was throughout the day and night engaged in cooking food for Sádhús and others who came from outside for Soamiji Maharaj's darshan. In this way both spiritual and bodily needs of all those who came to the August Personage, were attended to. Otherwise also, She had a very busy life, being the head of a big joint family and the guardian of three motherless sons of the youngest brother of Soamiji Maharaj.

244. Radhaji Maharaj survived Soamiji Maharaj by more than sixteen years. During these years She nursed the Satsang started by Soamiji Maharaj and saw that His successor Huzur Maharaj did not

meet with opposition from the members of Her family and others. She departed from this world on November 1st, 1894. Her ashes are kept with those of Soamiji Maharaj in the Holy Samadh at Soami Bagh, Agra. A small portion is also kept in Rádhá Bágh.

245. Radhaji Maharaj's Bhandárá was held on Saturday, December 1, 1894, in Ágrá. Buájí Sáhebá was also present on that occasion as is evident from the following letter of Huzur Maharaj to Mahárájí Sáheb.

R.S.

Agra
5-12-1894

My dear Prem Anand

Your sister and two children and sister-in-law as also the latter's mother and grandson with servants etc. came here and stopped six days and left on the night of Saturday the first December on which our Supreme Mother Radhají's Bhandara took place.

Mehtaji did not come with them but Bhawání bearer accompanied them from Tundlá to Agra and *vice versa*.

The first portion of the new Bání is ready and will be despatched to Benares in the course of three or four days.

All well here. With best wishes,

Yours sincerely,
Sálig Rám

246. Another important work Huzur Maharaj undertook after the departure of Soamiji Maharaj was the editing of the scriptures *Sar Bachan Radhasoami Poetry* and *Sar Bachan Radhasoami Prose*. They were brought out in January - February 1884. On the title pages appeared:—

Published

under the joint authority of
Rai Salig Ram Bahadur
the chief and most devoted disciple

and

Lala Pratap Singh Saheb
the youngest brother

Of

Radhasoami Saheb

247. Two thousand copies of each were printed, the price being fixed at rupees three and rupee one and a half respectively. But Huzur Maharaj used to distribute the books free.

248. Huzur Maharaj divided the scripture Sar Bachan *Radhasoami* (Poetry) in fortytwo Bachans or Chapters. The Preface to the book was also written by Huzur Maharaj. It is given in chapter 20.

249. Huzur Maharaj used to call Sar Bachan *Radhasoami* Poetry as 'Barí Bání' or 'Barí Pothí' or some¬times as 'Huzúrí Bání' or 'Huzúrí Pothí'. Ban or Huzúrí means high and exalted and Bání or Pothí means poetic compositions of Sants.

250. Formerly, the whole scripture (Sar Bachan *Radhasoami* Poetry) used to be printed in one big volume. Since the seventh edition in 1921, it was divided into two parts.

251. The first part is a statement, the second its illustration, and in between stands out Hidáyat Námá, giving in prose, a picturesque description of the secrets of the heavenly spheres, followed by highly elevating ghazals (lyrics) turning man's thought from the world. Hidáyat Námá sums up the whole Radhasoami Teachings in a nut¬shell. It serves as a good summary of the first part and a very appropriate introduction to the second part which is rather difficult to understand.

252. The book opens with the efficacy and sublimity of the true, real and Dhwanyátmak Name RADHASOAMI.

रा धा स्वा मी नाम, जो गावे सोई तरे ।
कल कलेश सब नाश, सुख पावे सब दुख हरे ।।

RADHASOAMI Nám whoever recites, gets across the ocean of life; troubles vanish, bliss abides, and gone's complete all strife.

253. No spirit entity can reach its goal, without the help of the Lord of that centre who comes as an incarnation from there. When the current that accompanies an incarnation recedes, the high way to that centre is also closed. By the advent of Radhasoami Dayal, a royal road has been opened. So the other roads leading to Brahmánd and the lower regions of the purely spiritual divisions have been closed so to say. The old márgs (paths) pointed out by the incarnations and prophets of the past, have now become obsolete or closed.

254. For attaining even an intermediate region one has to adopt the Isht [53]of Radhasoami.

राधास्वामी मेहर चली मैं घट से ।
राधास्वामी चरन पकड़ मेरी हट से ।।
राधास्वामी मोहिं हटाया कपट से ।
राधास्वामी पार किया तिल पट से ।।
राधास्वामी बंक चढ़ाया झट से ।
राधास्वामी घाट मिला औघट से ।।
राधास्वामी द्वार खुलाया त्रिकुट से ।
राधास्वामी हंस किया सर तट से ।।
चढ़ी महासुन राधास्वामी बल से ।
राधास्वामी शुद्ध किया कलमल से ।।

[53] God, Deity

राधास्वामी आज मिलाया सोहंग से ।
सत्तलोक आइ राधास्वामी संग से ॥
राधास्वामी अलख लखाया मौज से ।
राधास्वामी अगम दिखाया चौज से ॥
राधास्वामी रूप लखा सूरत से ।
लगा प्रेम राधास्वामी मूरत से ॥
मिली जाय राधास्वामी चरन से ।
हुआ उद्धार राधास्वामी सरन से ॥
राधास्वामी धाम गई मैं धज से ।
राधास्वामी मोहिं सिंगारी सज से ॥
राधास्वामी अंग लगाया उमंग से ।
राधास्वामी भेद मिला सतसंग से ॥
पार हुई राधास्वामी लगन से ।
राधास्वामी आज हटाया मलन से ॥
उपमा राधास्वामी कहूं कौन से ।
राधास्वामी काढ़ा सभी जोन से ॥

Translation:— By the grace of Radhasoami, I begin to rise up from the, ghat (Pind). I cling fast to the Holy Feet of Radhasoami. Radhasoami keeps me away from hypocrisy. Radhasoami enables me to cross the third Til. Radhasoami helps me ascend to Banknál quickly. I enter aughat (internal path to higher regions) and secure the gateway to Radhasoami Dham. Radhasoami enables me to open the door to Trikuti. At Mansarovar lake, Radhasoami transforms me into a Hansa. I ascend to Mahásunn by the help of Radhasoami. Radhasoami cleanses me from evil propensities. Radhasoami unites me with Sohang Purush. I reach Sat Lok in the company of Radhasoami. By His grace (मौज Mauj), Radhasoami shows me Alakh Lok. By His sheer mercy (चौज Chauj), Radhasoami shows me Agam Lok. My Surat sees the

graceful form of Radhasoami. (In fact, it is only the Surat (spirit) and not the mind, which can gaze at Radhasoami). I am now in love with the human form of Radhasoami, viz., the Sant Sat Guru. I merge myself in the Holy Feet of Radhasoami. I attain salvation by adopting the protection of Radhasoami. I enter Radhasoami Dham majestically. Radhasoami has embellished and adorned me. Radhasoami has welcomed and embraced me with grace. I have come to know the secrets of Radhasoami in the Satsang of Sant Sat Guru. I have got across because of my love and attachment with Radhasoami. Radhasoami has now washed away all evil propensities. To whom should I speak of the graciouness of Radhasoami! Radhasoami has taken me out from every type of earthly existence.

255. Radhasoami Faith is entirely a new religion, not known before. This is the true, highest and most exalted spiritual religion.

राधास्वामी की है प्रथम मंज़िल री ।
सो सब मत सिद्धांत समझ री ॥
राधास्वामी पहली मंज़िल कही री ।
सब मत का सिद्धान्त वही री ॥

Translation;— Know that the very starting point of Radhasoami Faith is the final goal of all other religions. What Radhasoami calls the first stage of the spiritual journey is the Siddhánt Pad (goal) of all other religions.

256. *Sar Bachan Radhasoami Poetry* is a powerful composition, replete with the highest wisdom, each line, in fact each word, being a world by itself.

बंझा ने बालक जाया । जिन सकल जीव भरमाया ॥

Translation: — The barren woman bore a child, who is misguiding the entire humanity.

पाँच नाम का सुमिरन करो ।
श्याम सेत में सूरत धरो ।।

Translation:— Perform Sumiran of five names, fixing your Suratat Shyam Sait. (Shyam means black, dark; and Sait means white, bright. Shyam Sait literally means both dark and bright, black as well as white. The light (or flame) is in Sahas-dal-kanwal, the first heavenly sphere. At the third Til, which is just below Sahas-dal-kanwal and which is the starting point of journey homeward, are visible only partial and occasional flashes or glimpses of the flame. In Sahas-dal-kanwal there is dazzling light, while at the third Til there is twinkling light. Hence third Til has been spoken of as Shyam Sait. 'Five Names' stands for RADHASAOMI Nam.

VideBachan 2, on "Attributes of Radhasoami Nam" (Sar Bachan Radhasoami, Poetry, Part I). In plain and simple language, Sat Guru exhorts me to fix my attention at the third Til and perform Sumiran (repetition) of RADHASOAMI Nam.

देखो गगन के बीच, श्याम कंज खिल रहा ।
भँवरा गया लुभाय, वहीं चढ़के मिल रहा ।।

Translation: — Lo! a blue lotus is blooming in Gagan. The भँवरा bhanwrá (black bee) has ascended up and is joining it there (in Gagan) in fascination.

छोड़ा पिंडा छोड़ा अंडा ।
खंड खंड कीन्हा ब्रह्मण्डा ।।

Translation: — I quitted Pind, quitted And and passed through various divisions of Brahmánd one by one.

हुक्का हक़ हक़ बोली बोला ।
चिलम अलम खोय सुखदर खोला ।।

Translation: — The Huqqa, produced the sound of हक़ हक़ Haq Haq, and the चिलम chilam removed all pain and suffering, and opened the gateway to bliss and joy.

सहस अठासी दीप निवास ।
हंस करें जहँ सदा बिलास ।।

Translation — There are eightyeight thousand द्वीप dweeps (islands), with Hansas located therein, in ecstatic joy and bliss.

257. Towards the end of the scripture appear paradoxical hymns. They were annotated by Huzur Maharaj. A few couplets are given below: —

दिन बिच नाचत चंद दिखाऊँ ।
रैन उदय दिनकर दरसाऊँ ।।

Translation — I will show you the moon dancing during daytime. I will show you the sun rising in the night. (The moon is visible in Sunn, which is ever resplendent like day. And at Trikuti, whence Maya, i.e., darkness and night originated, the sun shines brightly.)

अग्नि पूतरी जल से सिंचाऊँ ।
जल की रम्भा अग्नि नचाऊँ ।

Translation: — I will feed the puppet of fire with water. I will make the water nymph dance in fire.

(The Jyoti (flame) at Sahas-dal-kanwal is illumined by the stream of nectar, which flows down from above. And the resonance which accompanies the current of nectar descending from Sahas-dal-kanwal gambols within the bounds of fire, i. e., Maya)

गगन माहिं पृथ्वी चलवाऊँ ।
पृथ्वी मध्य गगन लखवाऊँ ।।

Translation: — I will make the earth glide into the firmament. I will show the sky within the earth.

(I will raise the spirit, which lives in the body, to the sky and then I will enable you to see the sky, within the earth, i. e. body)

मछली चढ़ी अकाश ।
धरन कर डाली पोली ।।

Translation: — The fish climbed up the sky, and left the earth vacuous.

(When the spirit embraced Shabd (spiritual sound) and ascended higher like a fish against the current coming down, Pind was left hollow).

चोरन पकड़ा साह । साह ने पहरी चोली ।
अमृत पी पी मरें । ज़हर की गाँठी खोली ।

Translation: — The thieves caught the banker; the banker had to put on the tight fitting garment (bodice). They died of nectar; they untied the knot of poison.

(When the spirit, which is a mighty essence, descended in Pind, it was surrounded by Kal, karam, kam, krodh, lobh, moh, ahankar, etc., which are all like thieves, and as imprisoned in a trivial (physical) body.

When the spirit proceeded towards its Original Home and crossed Brahmand, it sent down the current of nectar. Those very thieves then drank of the nectar and died. The focus or knot of their poison was loosened and annihilated.)

अग्नी को जाड़ा लागा । वर्षा से सूखी साखा ।।

Translation: — Fire shivered with cold, rain dried up £ the harvests.

(Maya, the fire, was alive due to the help of the spirit. When the spirit ascended towards Gagan (Trikuti), Maya, deprived of spiri-tuality, began to shiver. And when nectar was showered internally on the ascending spirit, its downward currents dried up and receded.)

वंझा नित जनती हारी । जनती पुनि बाँझ कहाई ।

Translation: — The barren woman became tired of giving birth to children, while the fertile came to be known as barren in the end.

(The barren Maya brought about numerous varieties of creation and objects (when the spirit which is endowed with creative faculty descended into her domain). But when the spirit withdrew itself and reached beyond Pind and Brahmand, the whole creation was dissolved; and the spirit alone made its advent towards its Original Home.)

घोड़े पर पृथ्वी दौड़ी ।
ऊंटन चढ़ गगना फोड़ी ॥

Translation: — The earth raced on the horse, the camels climbed up and penetrated the sky.

(When the spirit, which had identified itself or become one with earth or physical form, in consequence of its captivity in Pind, turned up and proceeded towards Brahmand, it rode on the horse-like mind and sped fast. At the same time the camel, i. e., breath or prán (vital air), turned up, tore asunder the sky (ether) and rose up. (Up and down motion of a camel's body is like breathing in and out.)

उलटी बात सभी कह गाऊँ ।
ऐसे समरथ राधास्वामी पाऊँ ॥

Translation: — I sing all these contradictory things. I have found Omnipotent Radhasoami.

(All these things, which are seemingly contradictory to human intellect can be shown as true by the Grace of the Omnipotent Sat Guru Radhasoami Dayal.)

राधास्वामी उलटी गाई ।
उल्लू को सूर दिखाई ॥

Translation: — Radhasoami has spoken in paradoxes (reverse things); He has enabled the owl to see the sun.

(Radhasoami has herein given an account of reversing the spirit, i.e., the

withdrawal of the mind and spirit. And the Jivas who like owl could not bear to see the Sun (Brahm), were enabled to have the vision of Brahm after being exalted up to Trikuti.)

258. A Saísangi of the [times of Huzur Maharaj used to state that there was a person named Pandit Lekh Rám, who would criticize all religions. One non-Satsangi pointed out to him that he had not uttered any thing against Radhasoami religion. He replied that he should be supplied with a book of Radhasoami religion and then he would make comments on it. The said non-Satsangi somehow or the other, furnished him with a copy of *Sar Bachan Radhasoami Poetry*. After a few days, on being enquired, Pandit Lekh Ram replied that "the whole book is replete with expressions like 'Surat rises from here, proceeds there, sees this and enjoys that and so on and so forth.' What comments can one make on it?"

259. The whole book is an account of the elevation and ascension of spirit entity to higher regions and every Shabd is a journey Home. Radhasoami Dham being the highest, final and ultimate stage, all Shabds (hymns) invariably end with "Radhasoami". Throughout the book praises have been sung of Radhasoami and Radhasoami alone.

हैरत रूप अथाह दवामी ।
अस मेरे प्यारे राधास्वामी ।।

Translation:—He is of wondrous form, eternally immersed within Himself in repturous bliss. Such is my beloved Radhasoami.

राधास्वामी अचल मुक़ामी ।
मैं उनके बलिहार ।।

Translation: — Radhasoami is the sovereign of unchangeable region. I sacrifice myself at His Holy Feet.

सत्तनाम जानूं न अनामी ।
लिख गिरंथ सब करत बखानी ।।

Translation:—I know neither Satnám nor Satnám Anámí. All that is described in books, matters not to me.

सेवक सेव न दास न स्वामी ।
नहिं सतनाम न नाम अनामी ।।

Translation:—There was no worshipper and nothing to be worshipped, no servant and no master. Neither Satnam existed, nor was there any trace of Satnám Anámí.

मैं तो चकोर चंद राधास्वामी ।
नहिं भावे सतनाम अनामी ।।

Translation:—I am like a chakor and Radhasoami is like the moon to me. Satnám Anámí does not attract me.

260. The scripture closes with a strong, positive note-

राधास्वामी खा गये सबको अब ही

RADHASOAMI HAS NOW DEVOURED ALL.

20
PREFACE TO SAR BACHAN RADHASOAMI POETRY

I This scripture was written to the dictation of Huzúr Rádhásoámí Sáheb Himself. He had no intention to compose any Bání[54]. But certain satsangís[55]and satsangins[56]earnestly and repeatedly besought Him, and He was pleased to accede to their prayers.

II Soámíjí Máháráj was born at Panní Galí in the city of Ágrá, at half past twelve on the night of the eighth day of the dark half of the month of Bhádon, Samvat 1875 of Vikarm calendar (corresponding to 24 August 1818 A. D.) At the tender age of six-seven years, He started explaining *Parmarth*[57]of the highest order to selected men and women.

III Soamiji Maharaj had no guru, nor did He receive instructions in *Parmarth* from anyone. On the other hand, He explained *Parmarth* to His parents and a number of *sádhús*[58] who came to Him.

IV For about fifteen years, Soamiji Maharaj used to shut Himself up in a room which is within another room. He was all the time absorbed in the bliss of *Surat Shabd Yoga*[59]. He would not come out for two or three days at a stretch; He would not even feel a call of nature.

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[54] Sacred writing in verse.
[55] Followers and devotees of the Radhasoami Faith.
[56] Women devotees of the Radhasoami Faith.
[57] Religion.
[58] Recluses.
[59] Spirit and Sound practice of Yoga.

V For more than a year, some Satsangis and Satsangins had been imploring His august graciousness for starting general *Satsang*[60]. Soamiji Maharaj was graciously pleased to start giving discourses on *Sant Mat*[61], to parmárthí jivas[62], at His residence, on the *Basant Panchami* day in Samvat 1917 Vikram (February 15, 1861 A. D.) This Satsang continued day and night for over seventeen years. About three thousand persons were initiated into Sant Mat, Radhasoami Faith. They were mostly Hindus from different Provinces (States). Some Mohammedans, Jains and Christians were also initiated. About two or three hundred of them were Sádhús and the rest were house-holders. Those who devoted themselves to Abhyas [63]with zeal and earnestness came often to Soamiji Maharaj for His *darshan*[64] and taking further instructions in the performance of Abhyas and understanding its secrets and mysteries. On realizing immense powers of Soamiji Maharaj, in their devotional practices and experiencing His internal grace and mercy, they were deeply impressed, and bagan to engender profound love and faith in His Holy Feet. At present, there are about a hundred men and women engaged in the devotional practices of the Radhasoami Faith at Agra; about forty are sadhus. These sadhus had renounced the world in search of parmarth. On hearing of the glory and eminence of Soamiji Maharaj, they came to His august presence, received initiation from Him, and applied them-selves to Abhyas. When they began to experience some bliss in Abhyas and Satsang, they stayed permanently at Agra. These sadhus are now living in Radhasoami Bagh[65] [*Soami Bagh*] which is three miles from the city proper. Some house-holder Satsangis reside in the house of Soamiji Maharaj in the city. They are engaged in devotional practices.

VI Radhasoami Faith is also known as Sant Mat. In the past, the teachings of Sant Mat were imparted only to the deserving few; the people in general remained unacquainted with it. Its practices were

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[60] Association or meeting or congregation of devotees.
[61] Religion of Sants (Saints).
[62] Religious minded.
[63] Devotional exercises, spiritual practices.
[64] Interview.
[65] Garden.

performed through the medium of pranáyám[66], the rules and restraints of which are too rigid to be observed, and even involve the risk of life. Few, therefore, dared to tread that path. Now Huzur Rádhásoámí Sáheb (Soámíjí Maháráj) in His grace and mercy has introduced such an easy method of *Surat Shabd Yoga* that everybody, mm or woman, young or old, who has true yearning and zeal, can successfully perform it.

VII No one had, in the past, introduced such an easy mode of spiritual practices. For this reason, the internal practices of all the extant religions of the world have lost their importance, and their followers are now simply engaged in outward worships, rituals and observances. They are wholly ignorant of the true Supreme Being, the Abhyás by which He could be attained and the secrets of the stages on the path.

VIII Three essentials of the Radhasoami Faith are *Guru*, *Nam* and *Sang* (i. e. Satsang), and these are the means of salvation. First of all, Guru must be true and perfect, that is, *Sant Sat Guru*. Hereditary or family gurus would not serve the purpose. Secondly, *Nam* (Name, Word) must also be true and real, and of the highest stage. One must be initiated into the secrets of the *Nam* and its *Nami* (Deity). Conventional names would not be of any help. Thirdly, one must get true *Satsang*. *Satsang* is of two kinds, internal and external. Internal Satsang consists in raising the spirit inwards and upwards and uniting it with the Holy Feet of *Sat Purush Radhasoami* or turning the attention in that direction. External Satsang consists in listening to the discourses, getting the *darshan*[67] of true and perfect *Sant* or *Sadh*, who is the incarnation of *Sat Purush*, and rendering whole-hearted service to Him. By attending Satsang and performing Abhyás for some time, one would clearly observe a change and improvement in one's condition and spiritual advancement.

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[66] Practice of restraining or suspending breath.

[67] Darshan—Seeing, looking, observing; sight, vision, look, view; going into the presence of, visiting, an interview.

IX The other so-called parmárthí[68] activities, such as pilgrimage, fasting, worship of idols, recitation of hymns, *japá*[69] and *Sumiran* (repetition) of conventional names would not produce the desired effect. As these activities have nothing to do with the elevation of *Nij Mana* (higher mind) and Surat (spirit), one's condition will not improve. Of course, some outward joy or satisfaction may be felt, but ego will get strengthened.

X Surat, which is an emanation from *Sat Purush Radhasoami*, is a mighty essence (in this body) through the potency of which the whole of our body, mind and all the sense oragns are performing their respective functions. Sants exhort *Jivas*[70] to be most careful about this essence, and turn it towards its real source and reservoir. When this is done in right earnest, transformation and advancement would come about automatically and the world and its objects would begin gradually to appear insignificant and worthless. The seat of this essense (*Surat*) is behind the eyes. From there it spreads and permeates the whole body - vitalizing all parts and limbs. The source and reservoir of this essence is the *Adi Shabd* (Prime Sound).

XI The *Adi Shabd* is "SOAMI", the Creator of all. The *Adi Surat* (Prime Spirit or Current) is His first manifestation, and is called "RADHA". They are also known as *Shabd* and *Surat*. As these Currents came down, other Shabds originated from *Adi Shabd* and other Surats (spirits) emerged from *Adi Surat*, and Surat emanated from Shabd, and Shabd from Surat, and so on, taking their location at their respective planes.

XII The importance of Shabd has been stressed in every religion. But a detailed description of Shabds is nowhere found. For this reason people are ignorant of Shabd. Now Radhasoami Saheb (Soamiji

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68 Religious, spiritual.

69 Muttering prayer.

70 Jiva=Spirit, human being, individual entity.

Maharaj) has given out in clear terms the details and secrets of Shabds (sounds) of different heavenly spheres in this scripture.

XIII These are explained below :—

The origin of all is *Radhasoami*, the Supreme Being. In this region, Shabd is infinitely subtle. There is nothing in this world which resembles IT. *Sat Purush* originated from this Shabd.

First is the Shabd of *Sat Purush*. It is also known as *Satnam* or *Sat Shabd*. By His omnipotence were evolved *Sohang Purush, Par-Brahm*, *Brahm* and *Maya*.

Second is the Shabd of *Sohang Purush*.

Third is the Shabd of *Par-Brahm*, which maintains and sustains the creation of the three loks (worlds).

Fourth is the Shabd of *Brahm*. It is also called *Pranava*. This Shabd created subtle or Brahmandi Veda and Ishwari Maya.

Fifth is the Shabd of *Maya* and *Brahm* which evolved the material for the creation of Triloki (the three worlds), and the Akáshí Veda.

Below the Shabd of Máyá appeared the Shabds of *Bairat Purush*, *Jiva* and *Mana* (mind).

XIV In these times, those who speak of Shabd Abhyás have knowledge of the Shabds of lower regions only; they are not at all aware of the Shabds of higher regions. Some take the Shabd of Bairát Purush to be the creator of all, while others speak of that Shabd which is the admixture of the Shabds of Maya and Brahm; even then, they are ignorant of its origin and efficacy, and of the actual methods by which it can be attained. All these Shabds are described in detail, in "*Sar Bachan Rodhasoami" (Poetry).*

XV Radhasoami Faith or Sant Mat is the path of

Bhakti (devotion). It stipulates sincere love and faith in the Holy Feet of the true Supreme Being. It is also known as *Upasana* and *Tariquat* (worship and devotion). Emphasis is laid on Sant Sat Guru or Sadh Guru or their real Shabd forms.

Sant Sat Guru is He who has reached Sat Lok and Radhasoami Abode. Sadh Guru is He who has attained

Brahm or *Par-Brahm* stage, and those who have not yet reached this stage, are called *Sadhs* or *Satsangis*.

The real form of Sant Sat Guru and Sádh is the Shabd form. They assume human form for the purpose of imparting spiritual training and doing good to Jivas, and effecting their salvation. If it is believed that a certain personage is a perfect Sant (or a Sadh), then no difference need be made between Him aud Sat Purush (or Par-Brahm). Therefore, whenever, such a personage makes His advent, His devotees treat Him as Sat Purush (or Par-Brahm) and worship and render service to Him, and perform His Arti in the same way, as they would, if they had actually met the Supreme Being. By rendering service to Him, having His darshan, listening to His discourses, engendering love and faith in His Holy Feet and performing the practices taught by Him, *Jiva-atma* or *Surat* (spirit) will get detached from the snares of *Mana* and *Maya*, and will ascend to heavens and beyond, and will merge in the internal form or Shabd and will secure true and perfect salvation.

XVI A seeker must find out the perfect Sant or Sadh; he should continue his efforts till he meets Him. If he comes across any of His Satsangis or devotees, who has been fully benefited by His darshan and sewá (service) and having been initiated in shabd Márg[71], is performing Abhyás, the seeker should engender love for such a devotee. He should learn from him the secrets of the path, the stages thereon and the method of performing Abhyás (devotional practice). He should commence this practice, adopting the *Isht*[72] of the Holy Feet

[71] Surat Sbabd Yoga.
[72] Goal.

of Radhasoami who is the Lord of all. Every parmárthí should have a firm determination to reach there. If his love, yearning and faith are sincere and firm, the true Supreme Being would, in His grace, grant him His *darshan* one day, and complete his task.

XVII RADHASOAMI Nám was revealed by the Supreme Being Himself. When the humble devotees of Soamiji Maharaj, as a result of their successful Abhyás (devotional practices) and Satsang, came to realize His exalted position and immense spiritual powers, and when He too, in His grace and mercy, gave them His recognition, they started addressing Him by the appellation of RADHASOAMI, the Name of the Original Abode from where He came down to this earth, for showering His Grace on Jivas in this Kali Yuga.

XVIII The principles prevalent among the followers of Upásná and Taríqat (worship and devotion) cult, are also observed in Sant Mat. No distinction is made between the perfect Sat Guru or Preceptor and the Supreme Being. Hence Sat Guru is addressed by the appellation, which is the true and real name of the region, whence He is pleased to come here. Radhasoami and Surat Shabd have the same meaning and significance. As ocean is to its waves, so is *Shabd* to its *Dhun* (resonance), and what a beloved is to a lover, Shabd is to Surat.

XIX The followers of this Faith, who practise Surat Shabd Yoga, would in a short time come to realize what a rare and precious gift they have secured. They would see for themselves that their salvation is being worked out day by day. They would come to know the real goal, region and status of Sants, as well as of other religions.

XX This Faith (religion) and its Abhyás are meant specially for those, who have a longing for meeting the true Supreme Being and who are sincerely keen about the welfare and salvation of their souls. It is not intended for, nor would it appeal to, those who are after the objects of the world, name, fame, learning, and for whom religion is only a means of livelihood. On the other hand, they would try to

calumniate and ridicule these teachings, the reason being that they are afraid lest, by acting upon them, they might be deprived of worldly and sensual pleasures, and their livelihood may be affected. They would make every effort to retard the propagation of this Religion, so that those, whom they have kept in delusions and entangled in various kinds of worships, and whom they have made the source of their livelihood, may not leave their fold, and their worship and income may not be affected.

Radhasoami Satsang,
Soami Bagh, Agra (India),
January, 1884 A.D.

21
HIDAYATNAMA
(ESOTERIC INSTRUCTIONS)

REVELATION GIVEN OUT IN THE COURSE OF TEACHINGS IMPARTED ABOUT THE VALUE OF ASSOCIATION WITH, AND SERVICE OF, THE PERFECT GUIDE, AND ABOUT THE DIFFERENT GRADES OF ADEPTS, AND INSTRUCTIONS ABOUT THE PRACTICE OF SHABD, AND THE SECRETS OF SHABD MÁRG (YOGA), AND THE VARIOUS STAGES ASSOCIATED WITH IT.

This discourse is meant for those who are desirous of finding the Supreme Being, and who are true seekers and want to know which religion is the highest and what path is the most sure and direct. They should minimise their worldly attachments. In other words, leaving the care for wealth, wife and children to fate, they should give paramount importance to the company of saintly persons. And out of saintly persons, the company of that Adept should be adopted who is a practitioner of Surat Shabd or of दृष्टि Drishti (sight), that is to say, who is conversant with the technique of the Yoga of Surat Shabd, has perfected the practice of withdrawing the spirit currents from the pupils of the two eyes, and of uniting them; and who performs the practice of raising the spirit, by hearing internally celestial sounds. In case, an Adept of this class is not available, they should search out one who performs the practice of 'striking the solar plexus with Name' (repeating the Holy Name in a particular manner at the heart centre), or one who performs the practice of 'breath control'. The company of such a person would also purify the heart, curb evil propensities and confer some inner joy. But the ascension of the spirit can be achieved through the practice of Surat Shabd Yoga alone. It behoves the seeker to develop love and devotion for such a Personage, to perform His service with zeal, to solicit His attention and kindness by rendering service of all kinds with body, mind and wealth, and to gaze at His

eyes continuously for an hour or two, without letting the eye-lids close, for as long a duration as possible. This practice should be prolonged day by day. Whenever He casts His benign gaze on you, your heart will be purified instantly. When, in His grace, He initiates you into the secrets and methods of the practice referred to above, your spirit will begin to catch hold of the celestial sounds. You should perform this practice daily, twice, four times or as many times as you find time. If your mind gives rise to delusions and wanderings, prayers should be offered to Sant Sat Guru and the practice should be performed with greater effort. Guru's kindness and your application would certainly result in progress day by day. It is not proper to be hasty or impatient, because haste makes waste, and is characteristic of the devil. Whatever is achieved gradually is beneficial, and whatever is acquired *pronto* does not last, because such an acquisition is the gift of satan. Whatever is obtained from the Merciful Guru endures. All this refers to external modes of devotion. The inner state and the stages to which Sants have access are described below.

When your eye turns inwards in the brain and you see the firmament within, and your spirit leaves the body and rises upwards, you will see the Ákásh in which is located Sahas-dal-kanwal, the thousand petals of which perform the various functions pertaining to the three worlds. Its effulgence will exhilarate your spirit. You will at that stage, witness Niranjan, the lord of three worlds. Several religions which attained this stage and took the deity hereof to be the lord of all, were duped. Seeing the light and refulgence of this region they felt satiated. Their onward progress was stopped. They did not find the guide to higher regions. Hence they could not proceed further.

At the apex of this Ákásh, there is a passage which is very small like the eye of a needle. Your Surat (spirit) should penetrate this eye. Further on, there is Banknál, the crooked path, which goes straight and then downwards and again upwards. Beyond this passage comes the second stage.

Trikuti (having three prominences) is situated here. It is one lákh[73] yojan[74] in length and one lákh yojan in width. There are numerous varieties of glories and spectacles at that plane which are difficult to describe. Thousands of suns and moons look pale in comparison to the light there. All the time, melodious sounds of Ong Ong and Hoo Hoo, and the sounds resembling thunder of clouds, reverberate there. On attaining this region, the spirit becomes very happy, and purified and subtle. It is from here onwards that it becomes cognizant of the spiritual regions.

After having enjoyed the bliss of this region for some time, the spirit goes up one crore[75] yojans and reaches Sunn, the third stage. Mohammedan Faqírs (Saints) have called it "Láhoot". It is indescribable. Here the spirits enjoy great beatitude. The refulgence of this region is twelve times that of Trikuti. Pure pools of ambrosia, called मानसरोवर “Mansarovar", abound here. There are innumerable flower pots and gardens. Spirits, like beauties, dance at various places. There are pleasing and sweet victuals, all savoury and fresh, and sonorous and musical strains can be heard everywhere. All this bliss can be experienced by the spirit only when it reaches there. It cannot be described. At every place, fountains of nectar are at play; in other words, pools of nectar are overflowing and the streams of nectar are gushing out. How may one describe the splendour and decoration of this region! There are platforms of diamonds, beds of emeralds and plants of jewels, all studded with rubies and precious stones. Bejewelled fish, swimming in pools there, display their beauty and ornamentation, and their glitter and sheen attract attention. Beyond this, there are innumerable palaces of crystals and mirrors, in which spirit entities reside at their respective spots, as allocated by the Lord. They witness and exhibit ever changing revels. In Hindi, they have been described as हंस मण्डली “Hansa Mandlies[76]". The decoration and

[73] A hundred thousand.
[74] A unit of measurent.

[75] Ten millions, one hundred lakhs (lacs).
[76] Congregations of Hansas.

embellishment of these regions can be appreciated only by seeing them. The entire creation there is purely spiritual. It is free from material constituents. The denizens there are spiritual and free from physical taints. Full particulars of these regions are known only to Sants. It is not meet to describe them in greater detail.

Having sojourned there and having enjoyed the glory thereof for a very long time, the spirit of this Faqir proceeded on, in accordance with the instructions of the Guides. After traversing five arab[77] and seventyfive crore yojans upwards, the spirit entity effected ingress into the bounds of हाहूत Háhoot and witnessed the panorama of that region. There the expanse of ten neel[78] is enveloped in darkness. Depth of this dark region cannot be fathomed. The spirit went down one kharab[79] yojans, still the bottom was nowhere to be found. Then it (the spirit) turned up and proceeded on the path chalked out by Guru. It was not considered advisable to go down right to the bottom of this region. This region is called महा सुन्न Mahá-sunn. There are four extremely subtle sub-regions there, the secrets whereof have not been revealed by any Sant. There are prison cells for the condemned spirits, ejected from the court of the True Supreme Being. Although these spirits are not subjected to any trouble, and they perform their functions by their own light, yet as they do not get the darshan of the Lord, they are restless. However, there is a way of their remission also. Whenever, Sants happen to pass that way with the spirits reclaimed from the lower regions, some of these spirits fortunately get Their darshan. Such spirits go along with the Sants who very gladly take them to the Court of the Lord and get them pardoned.

The spirit, thereafter, went to हूतल हूत Hootal Hoot, which, in Hindi, has been described as Bhanwarguphá. There is a rotating swing here which is all the time in subtle motion, and the spirits ever swing on it. All round, there are innumerable spiritual islands from which the

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[77] One thousand million.
[78] Ten billion.
[79] Hundred thousand million.

sounds of "Sohang Sohang" and "Anáhoo Anahoo" rise all the time. Spirit entities playfully and rapturously enjoy these sounds. Other characteristics of this region cannot be reduced to writing, as they can be realized by the spirit only when it reaches there after performing Abhyás. Hence it is necessary to continue the practice of this mode of devotion and it is called the Shabd (sound) practice. Do not give it up.

Having witnessed the spectacle of this region, the spirit entity proceeded upwards and went on ascending. Whiffs of scents of various kinds and sweet fragrance of sandal are enjoyed by the spirit there and the melodies of flutes are heard, while it proceeds onwards. On crossing this plane, the spirit entity reached the outpost of Sat Lok, where melodious sounds of "Sat Sat" and "Haq Haq" were heard as though coming out of víná[80]. On hearing this, the spirit penetrated further on rapturously. There rose to view the silver and golden streams full of nectar, and vast gardens, each tree whereof is one crore yojans in height, and crores of suns and moons hang from them as flowers and fruits. Innumerable spirits and Hansas sing, chatter and play on those trees like birds. The wondrous beauty of this region is ineffable. While enjoying it, the spirit entered Sat Lok and came into the presence of Sat Purush.

Now as regards the glory of the person of Sat Purush, each hair of His is so brilliant that crores of suns and moons look pale in comparison. When such is the refulgence of each hair, how is it possible to describe the glory of all His hair, and where are the words to describe the beauty and glory of His entire person? How may one describe His eyes, nose, ears, face, hands and feet! They are all nothing but refulgence; even to describe them as oceans of light does not give the remotest idea adequately.

The expanse of Sat Lok is one padam [81]pálang, a pálang being equal to Trilokí [82]in vastness. Hence it is difficult to imagine the

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[80] Harp.
[81] One thousand billion.
[82] Three worlds.

stupendous vastness of Sat Lok. There dwell spirit entities called Hansas who enjoy the darshan of Sat Purush, hear music of vína and partake of ambrosial food.

After witnessing the glory of this region, the spirit proceeded on to Alakh Lok and got darshan of Alakh Purush. The expanse of this region is one sankh[83], and each hair of Alakh Purush has the effulgence of arab kharab suns.

Thereafter the spirit entity went on and attained Agam Lok, which is mahá sankh [84]palang in expanse and the magnitude of the person of Agam Purush equals a crore sankhs. The forms of Hansas of this region are amazingly wondrous, and the state of ecstasy and bliss thereof passes description. The spirit entity sojourned there for a long time and on going beyond, it got the darshan of Radhasoami, that is, Anámí Purush, and merged in Him. Radhasoami Dhám is boundless, infinite, endless and immeasurable. It is the निज स्थान *Nij Sthan*, the special resting place of Sants (Faqírs). That region in the *Ultima Thule* of all Sants, and all speech and description end here. I also follow suit.

The attainment and status of Sants (Faqírs) is as exalted as described above. Hence how can the followers of all those who stopped at the very first stage, calling it limitless and boundless, be convinced of the existence of these higher regions? No one but Sants and perfect Faqírs knows them. Only those who have met Sants and Faqírs can have belief in these regions, provided that they have faith in their words. Neither the Prophet nor Vyás and Vashishtha knew of these regions. Hence no Hindu or Muslim can believe in the existence of these regions. It is not desirable to tell them about this, because they are fettered by the teachings of the Prophet and Quran, and Hindus are slaves of Vyas, Vashishtha and the Vedas. They cannot even tolerate to hear these words. As such, communication of this revelation

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[83] Hundred thousand billions.

[84] Sankh is a hundred thousand billion. Maha means great. Hence Maha Sankh is still greater than hundred thousand billions.

will do good to only those persons who have faith and credence in the words of Sants and who accept that the status of Sants is exalted above all and that Sants are, in fact, creators of so-called Khudá and Parmeshwar (God). For this reason this secret should not be divulged to any one until and unless his faith and conviction have been ascertained as conforming to what has been stated above.

261. Milk overflows in the breasts of the mother. In the same way, the current of Daya (grace and mercy) overflows with the Sat Guru for His Gurumukh.

262. Soamiji Maharaj departed from this world in 1878. *Sar Bachan Radhasoami Poetry* and *Prose* were brought out for the first time in 1884. These books could have been printed and published even earlier.

263. Maharaj Saheb and Babuji Maharaj had not finished their studies. It was not the Mauj of Huzur Maharaj to attract them to Satsang. It was only when Maharaj Saheb had finished his studies and joined the staff of Bareilly College, that the book Sar Bachan Radhasoami Prose reached his hands through his friend Babuji Maharaj. The very first reading of the book brought about a cyclic change over Maharaj Saheb; he was attracted to the Holy Feet of Huzur Maharaj like an iron filing to a magnet. What a profound impression the book made on him is evident from the letter he wrote to Babuji Maharaj on 17th August 1885 from Bareilly. The relevant portion is reproduced below:—

> "But I tell you, dear friend, how immeasurably superior now I find our Dharma Pustaka and belief to this paltry spiritualism. Its grossness becomes too palpable when I think of the true way opened befors us through the infinite grace of Huzur Radhasoami. Oh! How I yearn to mingle myself into dust before Huzur Rai Salig Ram Saheb and following him through life and death one day be deemed fit to be called his true servant. It is through his Mehar that I can hope for salvation but you have been the first in rescuing me from that depth of misery and sin in which else I should have surely fallen without any hope of redemption. I am trying my best to live a chaste and righteous life and Malik helping I may one day be put on that path which is the only one which leads to true bliss. Please let me know

when you hear anything from Huzur Rai Saheb. I shall leave no stone unturned to see him whenever I can find an opportunity. Whether I swim or sink in this world I care not, only if I see my way of salvation. And may you be ever in Huzur's grace who have told me how to try for the right way. This wish is all that I can repay you for your help. Always be exchanging by means of letters your inner feelings with those of mine. I have many things to tell you about worldly things here but I think it a sacrilege to write about mundane affairs after I have poured forth to you the spiritual longings which have been deeply stirring my mind for the last 2 or 3 days".

264. It would be quite appropriate to say that the book "Sar Bachan Radhasoami Prose" was brought out especially for Maharaj Saheb. The cause of the weaker is served in the company of the great. The salvation of the Jivas in general is worked out through the instrumentality of the Gurumukh.

265. A camel driver holds in his hand the nose-string of one camel and thousands follow on, one after another. In the same way there is only one Gurumukh (perfect disciple) but through his instrumentality, by the mediation of his personality, innumerable spirit entities are saved.

शुनीदम कि दर रोज उम्मीदो बीम ।
बदांरा बनेकां बिबरूशद करीम ॥

Translation: — It is heard that Malik (Lord) bestows His gifts on the fallen souls too, in the company and association of the good ones.

266. In the seventh century A.D. there lived a faqír, named Khwájá Hasan Basri, in Persia. A woman devotee, Hazrat Rábaá Basrí was one of his special devotees. In his Satsang, the audience used to be very large including persons of position and status. But if on any day, Hazrat Rabaá was absent, Khwaja Hasan Basri would not deliver a discourse. Some one enquired of him as to why he refrained from delivering discourses due to the absence of one who was a woman.

Khawaja Hasan Basri replied, "How can I distribute the syrup to others which has been given unto me for the elephants?"

267. Like *Sar Bachan Radhasoami Poetry, Sar Bachan Radhasoami Prose* is also in two parts. The first part is 'an abstract of the teachings of Huzur Radhasoami Saheb' and consists of 69 Bachans; the second part consists of the discourses delivered by Huzur Radhasoami Saheb in Satsang, some being reduced to writing for the guidance of Satsangis

268. In the beginning of the book appears the following Bachan giving the gist of the scripture:—

"This world is perishable and so also is all that pertains to it. Wise man is he, indeed, who having closely examined the nature of existence here, has realized that it is all transitory and illusory, and consecrated his human form by devoting himself to Bhajan and Sumiran (listening to inner sounds and repetition of the Holy Name of the Supreme Being) and who, taking the fullest advantage of the various faculties which the Supreme Father has graciously endowed him with, translated the invaluable jewel within him which is Surat (spirit) or the essence of his being to its original abode.

269. What is original abode? The answer is;—

(A) "Radhasoami Pad is the beginning and source of all and is the real mansion of Param Sants". (Bachan 7)

(B) "Radhasoami Pad is the highest stage and that Radhasoami is the Name of the Supreme Being." (Bachan 4)

(C) "Radhasoami Pad is also known as Akah (indescribable) and Anám (nameless) because this is the region which is Apár (fathomless), Anant (unending) and Anádi (without beginning). It is the "One" from which all the remaining regions came into being. This stage is in fact the real Lá-makán (spaceless) because it cannot be called a place" (Bachan 4)

(D) "The prime and the topmost region named 'Radhasoami', Anami and Akah, which in fact cannot be termed a region, is the highest and loftiest of all". (Bachan 11)

(E) "Radhasoami Pad is the highest region and ultimate goal. (Bachan 17)

(F) "The region of Satnam is the fifth stage and Radhasoami Pad is the eighth stage." (Bachan 3)

(G) "There are three more stages above Satnam or Satlok or Sach Khand". (Bachan 7)

(H) "Below Radhasoami Pad, leaving two stages in between is the region of Satnam or Sat Lok". (Bachan 12)

270. *Sar Bachan Radhasoami Prose* gives in an intelli-gible and easy style the various aspects of an esoteric faith and other ancillary matters which a devotee should know and understand before surrendering himself to the care and guidance of a spiritual teacher. In this respect this book is of prime importance to a true seeker, to one who is anxious to know the mystery of life and creation and solve the riddle of existence, the transmigration of the soul and its ultimate redemption.

271. Bachan No. 250 is one of the most important pronouncements. It lays down that when the Sat Guru of the time departs He appoints His successor in whom He re-incarnates and thus continues the work of regeneration of Jivas as before.

"If a person has met with the perfect Sat Guru, performs His service, attends His Satsang and has love and faith in Him, but before he fully achieves his object, i. e., gets any inner realization, the Sat Guru departs, then he should, if he is keen to attain the goal, cultivate the same love and faith in the succeeding Sat Guru, that is, the one ap-

pointed by the departed Sat Guru and should perform His service, attend His Satsang and consider the dsparted Guru to be present in Him. He should know that Shabd forms of the Sant Sat Guru and the Sant are one, though outwardly in bodily forms they appear to be two.

As regards faith in the past Sat Gurus it is infructuous for the reason that no love can be generated for them, since one has not seen them nor attended their Satsang. If one has not met the Sat Guru, there can be no devotion in His feet. Therefore an earnest and zealous devotee, ought to devote himself to the Sat Guru manifest, i. e., Sat Guru of the time, and should make no distinction between Him and the past Sat Guru except as regards the bodily form and thus have his work accomplished. But if a man is not keen on further progress, he should, with love for, and faith in, the former Sat Guru in his heart, meditate on His Form and practise according to the method taught by Him. In the end that Sat Guru will, by that very Form, help him as much as possible, but his object will not be fully achieved. He will have to take birth again when he will meet the Sat Guru. Then he will devote himself to Him, attend His Satsang and attain complete salvation.

When the Sat Guru of the time departs, He appoints some one as His successor in whom He re-incarnates and thus continues the work of regeneration of Jivas as before. When however, such is not the Mauj, He returns to His original abode. Therefore an earnest devotee should make no distinction between the previous Sat Guru and His successor. But those who are bigoted devotees will not come under the allegiance of the succeeding Sat Guru. For this reason their progress will also stop at the stage they had reached during the time of the former Sat Guru and there would be no further progress and improvement."

272. But pity it is that this important Bachan has been substituted by the Dera or Beas Group with a make of their own. This Bachan as also Bachans 251 and 252 are based solely and entirely on a letter dictated to Huzur Maharaj by Soamiji Maharaj Himself in reply to a letter received from Lala Sudarshan Singh Seth in the form of a diary which he used to submit from time to time to Soamiji Maharaj for His

instructions. This letter is preserved in the Soami Bagh Satsang archives. Its English translation is given in Chapter 27.

273. The Dera people have also distorted the following couplets of *Sar Bachan Radhasoami Poetry*:—

जल अचवावे हुक़्का भरे ।
पलंग बिछावे बिनती करे ।।
फिर भर हुक़्का धर दिया आगे ।
सतसंगी आय दर्शन लागे ।।
हुक़्का भर फिर दासी लाई ।
राधास्वामी ढिग बैठ पिलाई ।।
हुक़्का हक़ हक़ बोली बोला ।
चिलम अलख खोय सुखदर खोला ।।

Jal Achwáve Huqqá bhare Palang bichháve Binti kare Phir bhar Huqqá dhar diyá ágey Satsangi áya darshan lágey Huqqá bhar phir dásí láyee Radhasoami dhing baith piláyee Huqqá Haq Haq boli bolá Chilam alam khoya sukhdar khola

Translation :—The devotee should help the Sat Guru wash His mouth and should prepare हुक़्का Huqqa (hubble bubble), make bed for Him and then offer prayer to Him. (Sar Bachan Poetry Part I, page 328,)

I prepared Huqqa and placed it before Him to smoke. Satsangis gathered round and engaged themselves in His दरशन darshan.

> This dasi, then, prepared हुक्का Huqqa and placed it before Radhasoami. She sat before Him as He smoked.
>
> The हुक्का Huqqá produced the sound of हक हक Haq Haq, and the चिलम chilam removed all pain and suffering and opened the gateway to bliss and joy (Sar Bachan Poetry Part II, pp 505 & 507).

Huqqa हुक्का has been substituted by 'Kamandal' कमंडल (meaning an earthen or wooden receptacle used by mendicants). In the fourth couplet 'Huqqa', 'Haq Haq' and 'Chilam alam' have been changed into 'Sat Guru', 'Sat Sat' and 'Sarwani suni dukh'. Perhaps the Dera people could not grasp the real meaning of smoking 'Huqqa'. Before creation, the Supreme Being alone was conscious. He was immersed in His rapturous bliss. At His Feet lay innumerable spirits in an unconscious state. It was His Mauj or pleasure that the spirits in comatose condition should also partake of His bliss and joy. So, in the fullness of time, the work of creation was started by the issue of the sound and spirit currents, which are, to some extent, like the two currents of animate respiration. We inhale or take in oxygen, which combines with carbon, the main constituent of our frame, and comes out as carbon-dioxide gas. In the Supreme Being there is nothing else but the pure spirituality of the highest intensity and therefore the outgoing breath is also surcharged with this spirituality. Hence this exhale of that spirit-current is as spiritual as the inward current of sound which is absorbed in Him. When the Supreme Being smoked huqqa, Agam Lok, Alakh Lok and Sat Lok were created and the Shabds or sounds of Agam, Alakh and Sat or Haq were produced and the spirits, which were in a comatose condition, became fully conscious participating in the state of bliss and joy of the highest degree.

274. Schism occurs due to two causes: (1) doctrinal and (2) personal rivalries and monetary or property possession. The first schism in Radhasoami Faith occurred when the Beas or Dera group separated with its headquarters at Beas in Punjab. The second major schism occurred after the departure of Maharaj Saheb, the third Sant Sat Guru of the parent stock, and came to be known as Dayal Bagh group.

275. *Sar Bachan Prose* and *Sar Bachan Poetry* have since been translated into English and are available in printed book form from S. D. Maheshwari, Soami Bagh, Agra (India).

23
HUZUR MAHARAJ'S SATSANG

276. After the departure of Soamiji Maharaj, Satsangis began to pay obeisance to Huzur Maharaj. But He did not countenance this.

277. Mahant Sanmukh Dás used to initiate new entrants into the Faith. One gentleman wished to be initiated by Huzur Maharaj. Many a loving devotees pleaded his case. But Huzur Maharaj said that Mahantji was the right person for the Sewá. However, when prayers and supplications passed bounds, Huzur Maharaj graciously agreed to initiate him. He took him to the Holy Samadh of Soamiji Maharaj at Soami Bagh and initiated him there.

278. One day, Lálá Sudarshan Singh alias Seth Saheb said to Huzur Maharaj that he had got a letter (referred to in paragraph 272 above) written in Huzur Maharaj's own handwriting in which Soamiji Maharaj has said that one whose goal has not yet been achieved fully, requires the guidance of the living adept of the time. Seth Saheb produced the letter.

279. Slowly and gradually Huzur Maharaj started holding Satsang at His place and also accepting obeisance from Satsangis.

280. It is said Gurumukh brings in glamour and life. It would be no exaggeration to say that the Satsang of Sat Guru without Gurumukh is a flower without fragrance, a sword without edge and a soldier without uniform. After Maharaj Saheb's coming to the Holy Feet of Huzur Maharaj in 1885, Satsang began to make greater strides.

281. Since His retirement from service in 1887 Huzur Maharaj started holding regular Satsang at His residence in Pipal Mandi, Agra.

किया सतसंग नित जारी ।
दया जीवों पै की भारी ॥

Translation:—He started regular Satsang and showered profuse Daya on Jivas.

282. The place where His house with a big gate now exists, had a high mound and open land. Huzur Maharaj purchased this land and built a splendid mansion on it with seven courtyards. This house is known as Huzuri Bhawan. Its construction was complete when Huzur Maharaj came over from Allahabad after retirement.

283. When Soamiji Maharaj had established Satsang, only Huzur Maharaj was present. Maharaj Saheb, Buaji Saheba and Babuji Maharaj had been born but they had not yet come to Satsang. Babuji Maharaj received initiation four or five years before Soamiji Maharaj departed. He was then a boy. Seth Sudarshan Singh and Babuji Maharaj used to play in the courtyard of Soamiji Maharaj's house and would eat Khoyá Barfí [85]whenever they liked, which Radhaji Maharaj used to keep for them in a Chheenká[86]. In the Satsang of Huzur Maharaj, all these Sant Surats, Maharaj Saheb, Buaji Saheba and Babuji Maharaj, were present. Huzur Maharaj's Satsang, therefore, was very much glamorous. Once Huzur Maharaj was pleased to observe that Radhasoami Dayal was highly gracious inasmuch as several Sant Surats and Sadhs were present in the Satsang at that time.

284. Two houses adjacent to each other were purchased for rupees 5700 in front of Huzuri Bhawan in March 1893 for accommodating outstation Satsangis. They are known as "Prem Niwas". There are four or five courtyards and about forty big and small rooms.

285. Another house just adjacent to Huzuri Bhawan in the north, formerly Mufíd-i-ám-School, was purchased for rupees 8000 in June 1896. This is Prem Bílás. When alterations, additions and repairs had been carried out, Huzur Maharaj left his residential house and shifted

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[85] A kind of sweetmeat made of sugar and milk.
[86] A net work of strings or cords to hang anything in (as food, pots.etc.)

to Prem Bilás. He would go to His residential house occasionally, but sometime before His departure, he permanently resided in Prem Bilas.

286. Prem Bilás means bliss of love. A lot of spiritual pleasure and enjoyment of Sant's company, discourses, Artís (ceremonial functions of prayer) Bhog and Bhandárá feasts took place here.

287. प्रेम बिलास जहाँ अति भारी ।
आरत राधास्वामी निस दिन धारी ॥
धूम धाम नित होय सवाई ।
आनंद मंगल दिन प्रति गाई ॥

Translation: Joyous and delightful acts and sports full of love and devotion are witnessed in great abundance. Songs of thankfulness to Radhasoami are sung day and night. The whole region abounds in fascinating grandeur and majesty. Songs of blissful rejoicing are being sung in ever increasing ecstasy and joy.

288. Satsang was held several times during day and night. Huzur Maharaj's discourses were very sweet and impressive. He used to reveal the secrets of Radhasoami religion in such a unique and new manner every time that the audience was wonder struck. Sometimes persons would come in batches at different hours and Huzur Maharaj would discuss religion with each of them in entirely different manners, from different view points and in new and varied forms. A listner would, at once, become His slave. Adhikárí Jivas were coming over from long distances as if under a magnetic pull.

289. Satsangis used to get many experiences of grace, mercy and protection, but were forbiddento disclose them to anybody. "It is the pleasure of the Supreme Being that whatever He does by His grace and mercy should not be made public. It, therefore, behoves a true Parmárthí not to speak out to anybody about the grace which he experiences internally or by which his affairs are satisfactorily managed. He should offer thanks to the Supreme Being internally. Of

course, he is not prohibited from giving indications of such experiences to Parmárthís and loving devotees on some special occasions, because they also have experiences of such grace and mercy and Mauj in their own affairs." [Prem Patra Radhasoami, Part IV, Chapter 7, paragraph 70 (3)].

290. For the benefit of those who could not undertake long journeys to get initiated into the Faith, Huzur Maharaj permitted the use of printed paper of instructions to be sent out by post.

291. Great leelá and bilás [87]used to take place. No one had time to cook food, nor was there any necessity for it. Prashad was distributed in a such a large quantity that it almost satisfied the normal appetite of Satsangis. Kachaudi [88][89]and cooked vegetables were distributed almost daily. Huzur Maharaj distributed 'Reorí' [90]very often. He used to scatter in handfuls on all sides. Old Satsangis would call, out, "Huzur! This side too". Sometimes He scattered coins of small denominations.

292. Morsels of Prashad of Bhog (lunch) were despa-tched by daily dak to Satsangis in envelopes. Satsangis as well as non-Satsangis were cured of their diseases and pains by Prashad and Charnamrit. There are several instances when fatal wounds and soared eyes were cured by the water of Huzur Maharaj's gargles. The hair of Huzur Maharaj's beard and head and nails were found with almost every Satsangi.

293. Satsangis and Satsangins used to get their new clothings and ornaments sanctified by the touch of Huzur Maharaj. Ladies would make Him wear their bangles and then after getting them sanctified, they would use them.

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[87] Leela and bilas=Pleasure and enjoyment of Sant's company.
[88] A kind of pastry of flour and bruised pulse, fried in ghee or oil.

[90] A kind of sweetmeat (a small cake) of solidified sugar covered with sesamum seeds.

294. Huzur Maharaj did everything in open. He would bathe even when Satsangis happened to be present. Whoever came, would pray and pour out a tumblerful of water on Huzur Maharaj.

295. Huzur Maharaj took care of both Parmarth and Swarath (affairs both spiritual and temporal) of the Satsangis whom He took in His saran and protection. The poor, needy and widows used to get food, clothing and cash doles from Huzur Maharaj.

296. अनेक विधि जग जीवन का काज ।
सँवारा देकर भक्ती साज ।।

Translation :—In many a way He accomplished the task of the people of the world by granting them the gift of devotion.

297. Huzur Maharaj used to put on different types of dresses, it was really a wondrous sight to see Him in coat and cap made of velvet with embroidery work on them, walking down the incline, on His way to Panni Gali, with His hand resting on the shoulder of Maharaj Saheb and Satsangis following in procession.

298. Mind easily gets engrossed in worldly forms. It can keep awake the whole night witnessing dances etc., but very difficult one finds it to apply oneself to the darshan of Sants, Sadhs and Mahatmas. Slumber would soon take one over in Satsang. In order to attract the attention of Jivas, Sants sometimes change forms and wear different apparels with the sole purpose of enabling the feeble Jivas to enshrine in their hearts any of the forms which might appeal to them most.

299. One day, with about fifteen to twenty Satsangis in a room, Huzur Maharaj asked them to catch Him without any hesitation or fear that they would fall on Him and He would be injured. All rushed together. Everyone felt himself very near touching Him and that he would definitely catch Him the next moment but no one could touch even the hem of the garment of Huzur Maharaj, not to speak of His august body. After two or three minutes Huzur Maharaj took His seat on the palang and cast a benign look on all. He was all-powerful. He

showed that no one can know the secrets of Sants unless They themselves are pleased to impart the same to Jivas.

300. One day Satsang was going on. When "माया की फाड़ी चदरिया हो (Lo! I have cut asunder the cover of Maya)" came to be recited, one Rom Rom Baboo went wild with delight and started dancing about and actually tore away his shirt. Huzur Maharaj gave him another shirtof His.

301. Satsang world was entirely different. Not to speak of moving with the worldly people or gossiping with them, Satsangis did not find time to look to their household affairs. They would even forget to go to their houses. There was one Lala Sewak Ram in the village Udharanpur in the district of Hardoi (U. P). He had great leanings towards religion. One day a Satsangi Sadhu happened to visit his place. He told him not to waste his life in useless pursuits and urged upon him to go to Agra and devote himself to internal practices, service and Satsang of the Supreme Father Huzur Maharaj. Lala Sewak Ram left his hearth and home without informing anybody and came to Agra, received initiation and joined Satsang. He was so much immersed in Satsang and its leelá bilás that he lost memory of his household. His kith and kin taking him to be dead performed his last rites. Six years passed like this. One day Huzur Maharaj asked him, "Is there anybody alive in your family?" Lala Sewak Ram, between the horns of a dilema, had to tell the truth. Huzur Maharaj then gave him some money and asked him to go and bring his family to Satsang. There are several such instances.

302. Huzur Maharaj used to give very patient hearing. Satsangis would often relate their petty household affairs. But Huzur Maharaj would never scold anybody. At the most, He would say, "Brother, you are talking about such a proposition that nothing can be said."

303. Anger was miles away from Huzur Maharaj. Only once was He seen losing His temper when some ascetic wanted to argue on Vedant and would again and again repeat his *idee fixe* that Brahm was all-powerful and all-pervading. Huzur Maharaj, being tired of him, said, "come, come to this side, I will show you Brahm, father of

Brahm, grand father of Brahm and great grand father of Brahm." This was the maximum of angry expression ever observed on Huzur Maharaj's face.

304. Huzur Maharaj would believe whatever was told Him. If some one said, "Huzur, it is like this", Huzur Maharaj would say, "all right." When another said, "Huzur, it is like that", again Huzur Maharaj would say, "all right". Sants are six-faced looking glass in which the real self of a person can be seen correctly. If a person behaves with an outward show of devotion and loyalty, they too behave with him in such a fashion that others are led to believe that none equals him.

305. In this connection, it would be useful to cite a story from the Masnavi of Maulana Rum. Abu Jahl, on seeing Hazrat Mohammed, said that he (Hazrat Mohammed) was the ugliest among the descendants of Hashim. Hazrat affirmed that what Abu Jahl said was correct although he had exaggerated his statement. Abu Bakr saw Hazrat Mohammed and said, "East and West, Sunrise and Sunset do not apply to you, as you are one whose refulgence is ever visible everywhere". Hazrat said, "O dear, what you have said is also true. You are above this world of nothingness." Those who were present and listening to this conversation spoke out at once, "O Hazrat, they have contradicted each other and yet you have approved of both". Hazrat replied, "I am like a mirror polished by the Divine hand. One will behold in me that which exists in oneself. Whoever has a mirror before him, will find his own image reflected therein."

306. When Kunwarji, Huzur Maharaj's grandson, was only a child, he used to have for his play, and be carried in the arms of, a Satsangi, Murlidhar by name. It occurred to another Satsangi, known as Chacha Daulat Ram, that he should also do this sewa. He asked Murlidhar to make over the child to him. A quarrel ensued. Murlidhar pulled Daulat Ram by his beard and the latter gave a few smacks to the former. Eventually, both went to Huzur Maharaj and lodged complaints against each other. Daulat Ram contented that as he was a Sadhu at the august darbar, it was sheer impertinence to pull him by the beard. Huzur Maharaj observed, "I understand". Murlidhar chose to get the better of him by stating that he was a special servant at the Holy Feet

of Huzur Maharaj and also a sitter for His grandson. Huzur Maharaj said, "I understand". At this one of them fell at the feet of Huzur Maharaj and kept on crying, "the fault lies with me". The other fellow thought that the booty of grace and mercy was being carried away by the opponent. He followed suit begging for His pardon, Huzur Maharaj said, 'Yes, I understand both of you."

307. Sadhu Sugan Chand who was an initiate of Huzur Maharaj once said to Him, "Sire! I can bring ten thousand disciples to Your Feet, only if you are pleased to discard Radhasoami Nám." Huzur Maharaj smilingly observed, "It is no use having a legion. Only one man with unflinching faith in Radhasoami Nam is enough. It is with the object of inestimable beneficence that the Supreme Being Radhasoami Dayal gave out this Name in all His Mercy. Radhasoami Nam is the soul of all souls, and the life of the entire creation".

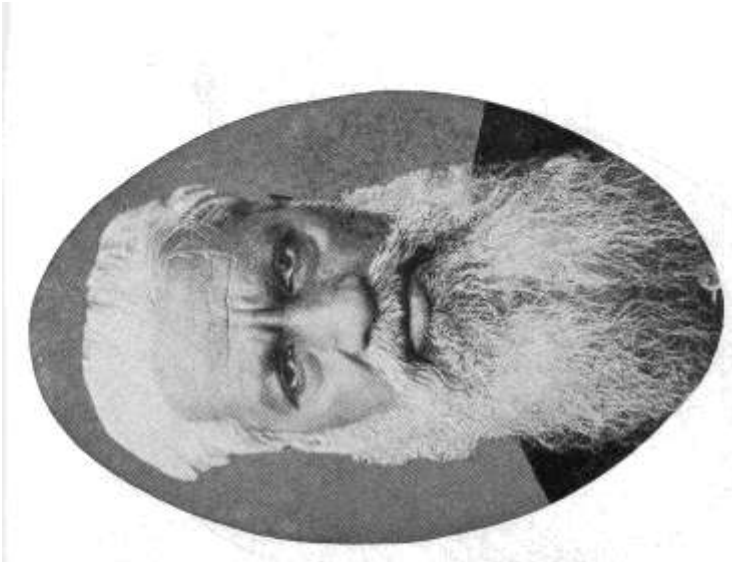
308. मन तू कर ले हिये धर प्यार ।
राधास्वामी नाम का आधार ।।
राधास्वामी नाम है अगम अपारा ।
जो सुमिरे तिस लेहि उबारा ।
सुन घट में अनहद झनकार ।।

Translation:—O my mind! Engender love and make Radhasoami Nam thy prop and support. Radhasoami Nam is agam (inaccesible) and apár (infinite), and redeems him who performs Its Sumiran. Hear the incessant reverberation of this Nam within you. Radhasoami Dham is the highest of all. None but Sants reached there. There one gets darshan of the Supreme Being. Great is the glory and eminence of Radhasoami Nam. Shesh[91] and Mahesh[92] are unable to describe IT. Its glory is limitless and boundless. Param Purush Radhasoami has come to this

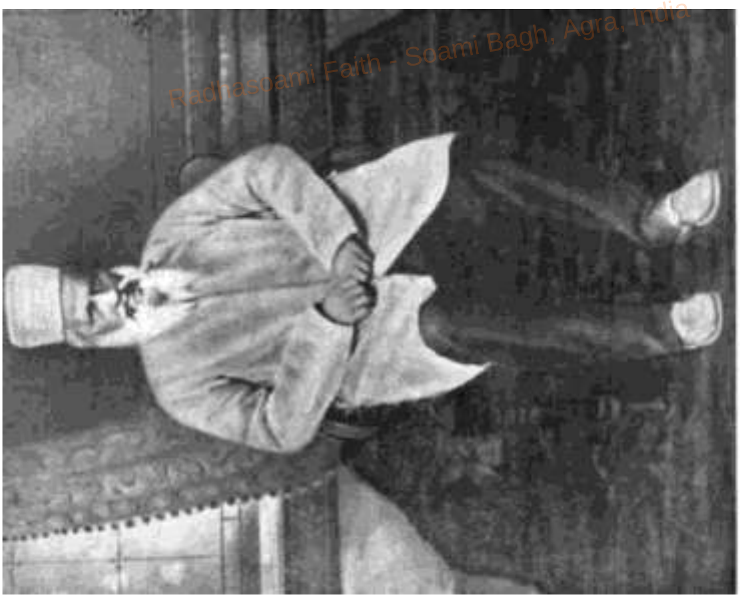
[91] Name of a thousand-headed serpent.
[92] Shiva,

world. He redeems all Hans Jivas, and, as regards others, He sows the seed of spirituality in them. He sings the praises of Nam in various ways -and describes It as the sole means for attaining salvation. Perform Sumiran of Radhasoami Nam repeatedly. He reveals the secrets of Radhasoami Nam and explains the modes of performing Surat Shabd Yoga. Take your Surat accross by listening to Dhun (sound). How can I describe the glory and eminence of Dhwanytmak Nam Radhasoami? Whoever listens to II repairs to Nij Gharbár (Radhasoami Dham).

309. Huzur Maharaj used to please everybody. Permission was given to many a person to initiate new entrants in the Faith. However, Huzur Maharaj would often say that it was only for the sake of such and such person that permission had to be accorded, otherwise excepting two persons (Maharaj Saheb and Babuji Maharaj), He had no faith in others. He would add that those two persons could initiate whomsoever, wherever and in whatever manner they liked.



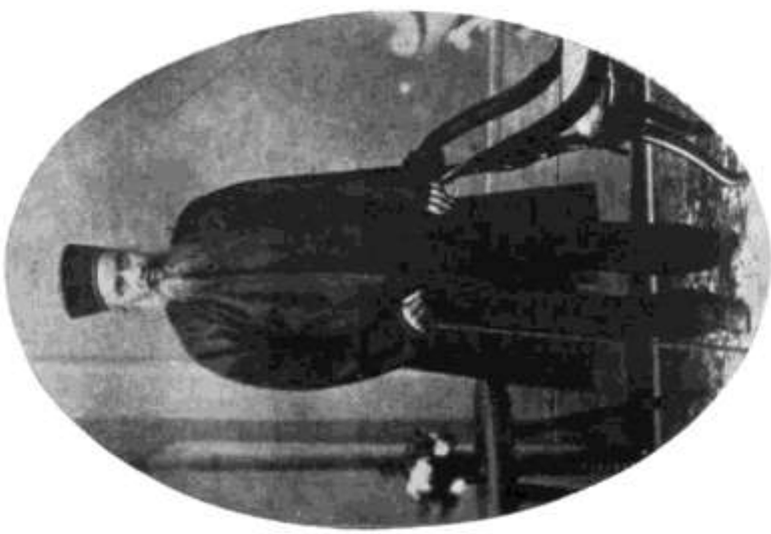
With uncovered head (like a Bengali)



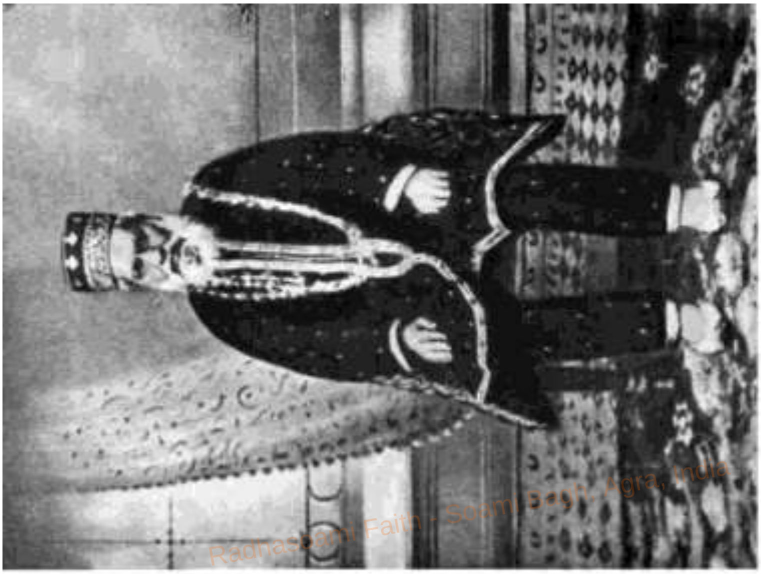
Huzur Maharaj in School Master's dress



On the eve of retirement as Postmaster General



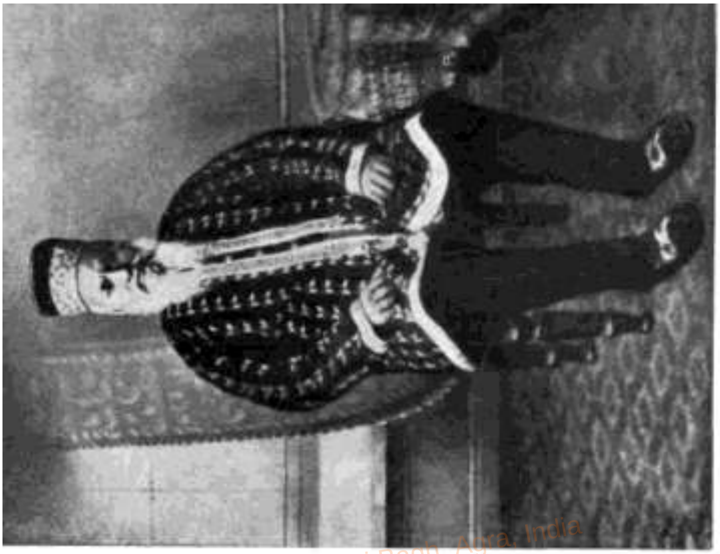
In office dress



In aristrocratic dress



In warm clothes



In Landlord's dress



On a Sandal-wood throne



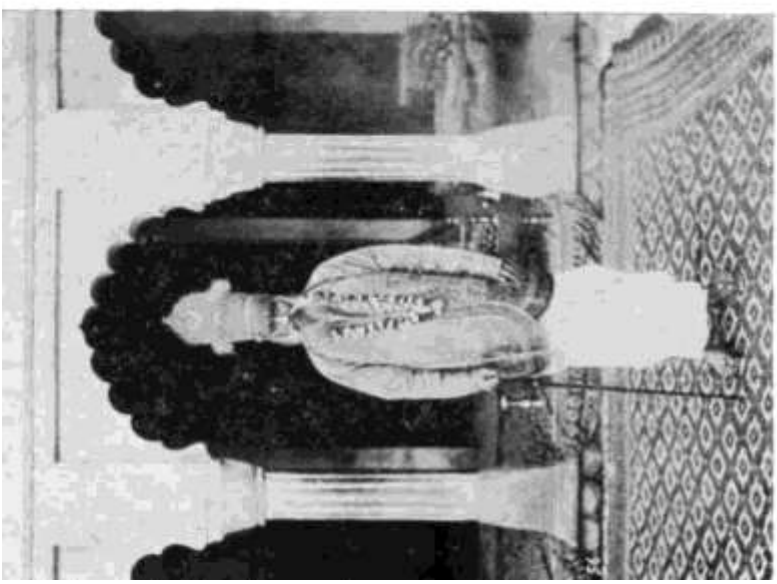
In a princely attire



In a 19th Century dress



In a full sleeve waist coat stuffed with cotton, and in shawl on



In the courtyard of His house



Wearing a velvet cap and a coat of striped muslin



In Muslim nobility dress and style of beard



In pitambar (silk cloth of yellow colour)



In a Yogi pose

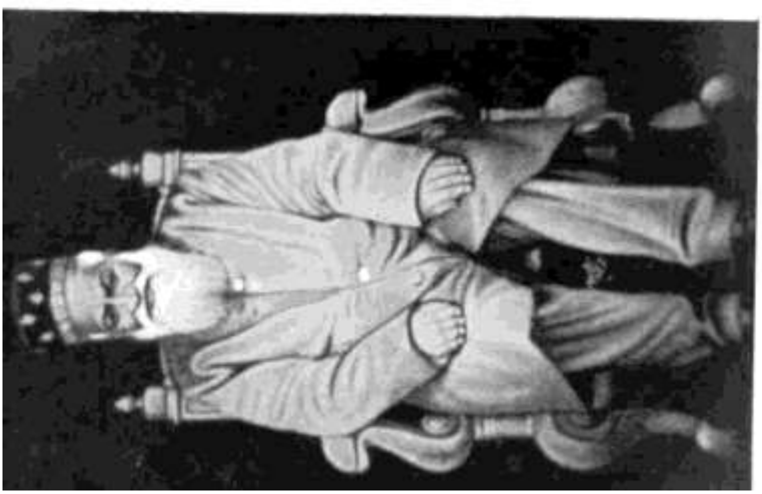


In Marwari dress

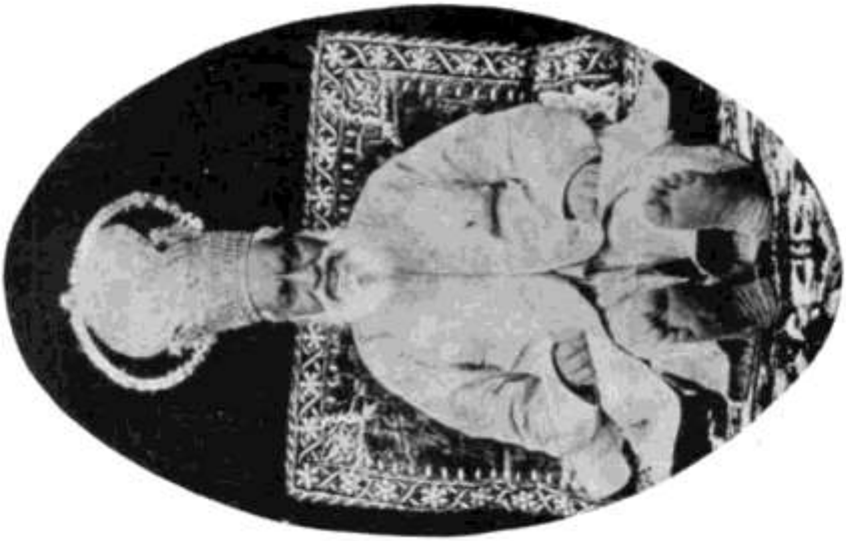


Double Darshan

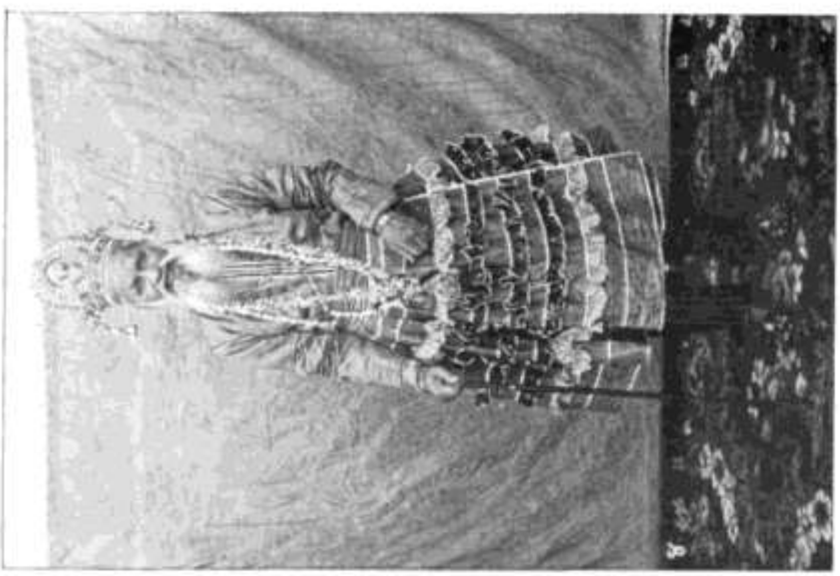




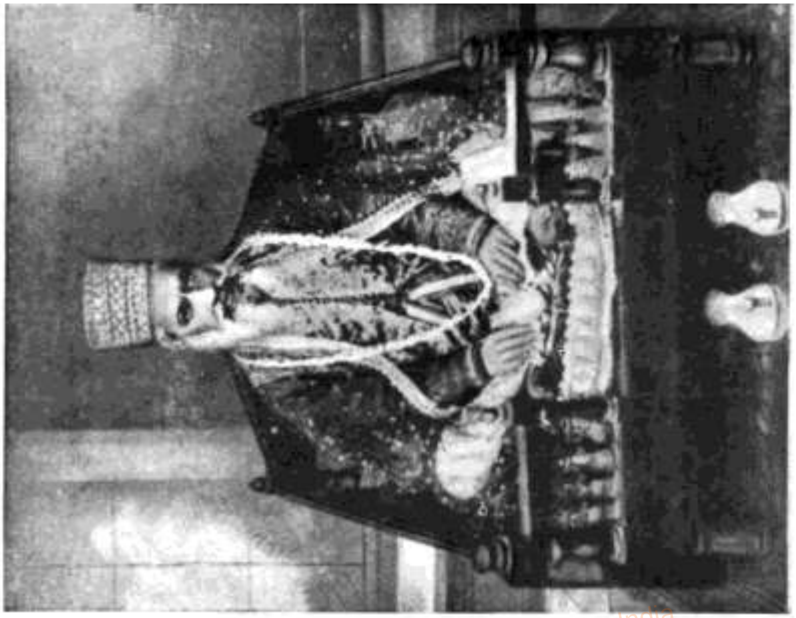
In royal robes



Seated on bed



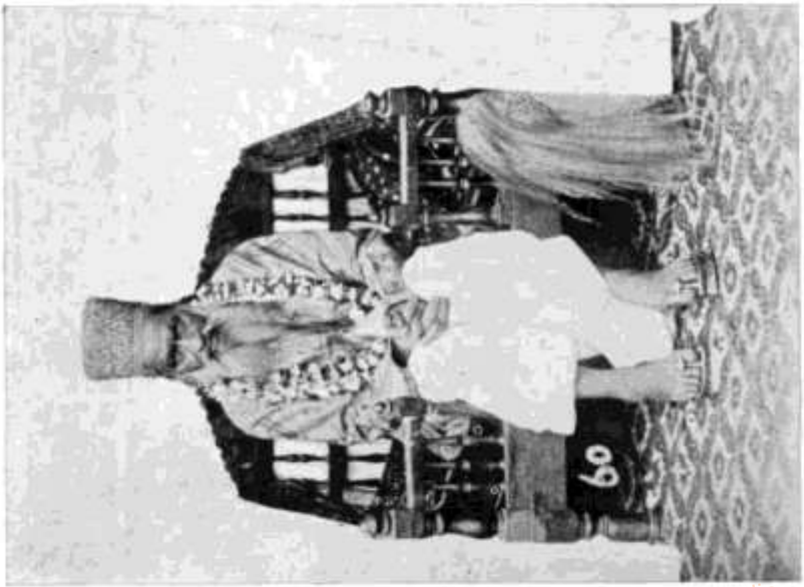
Wearing a Kachhni
(an unusual dress of Hindu idols)



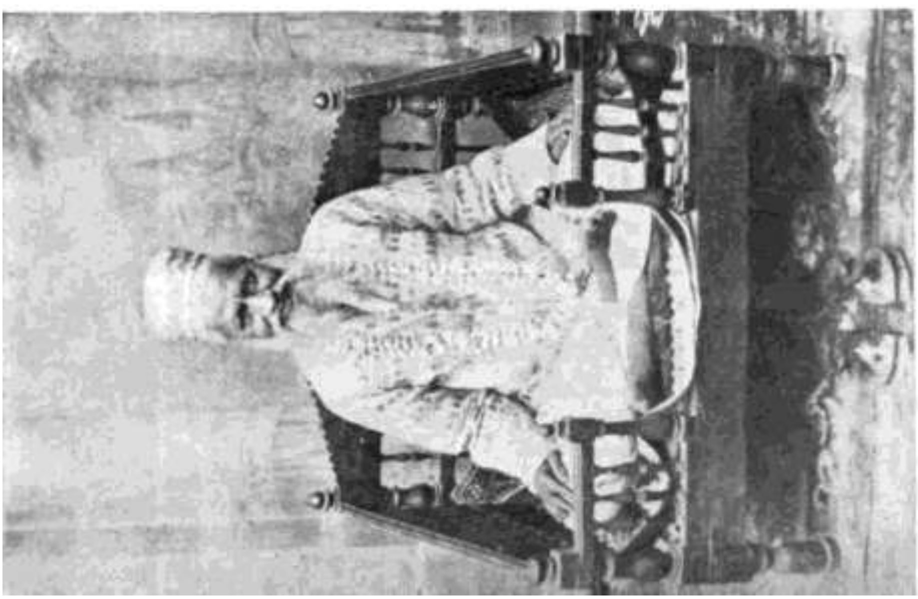
On a throne



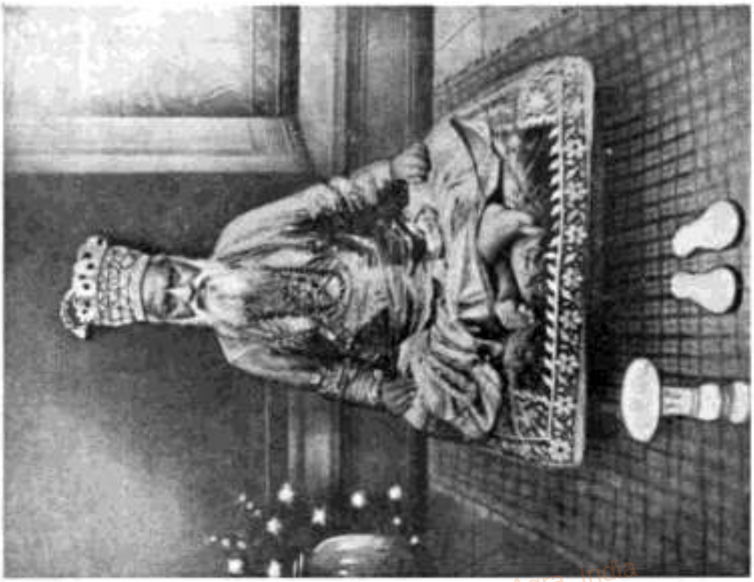
In warm clothes



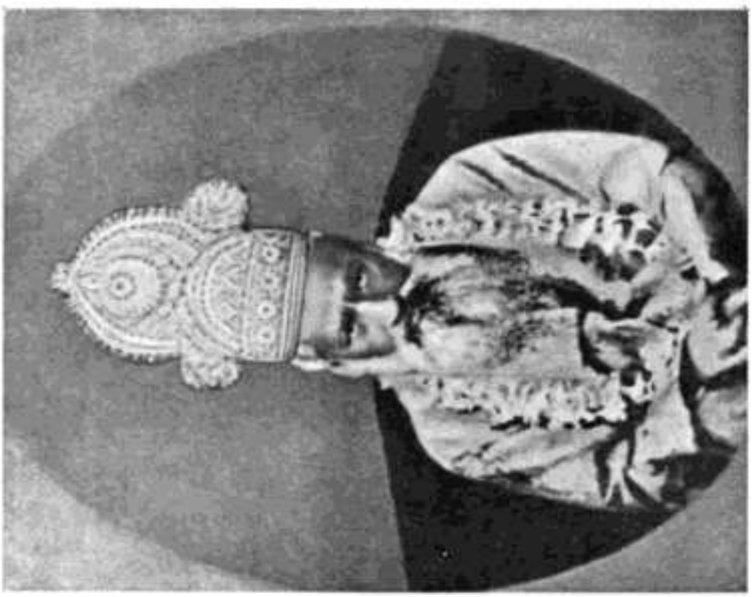
On a throne



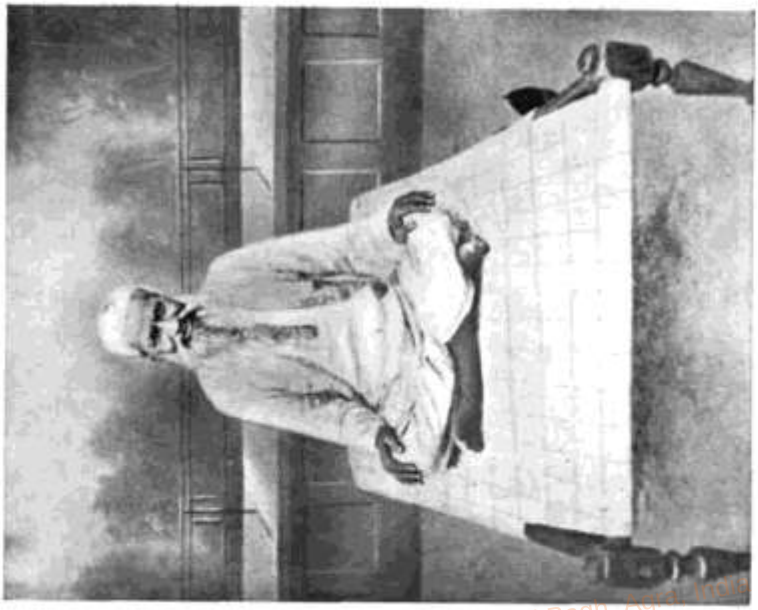
With a benign look



On a Chauki



With a crown



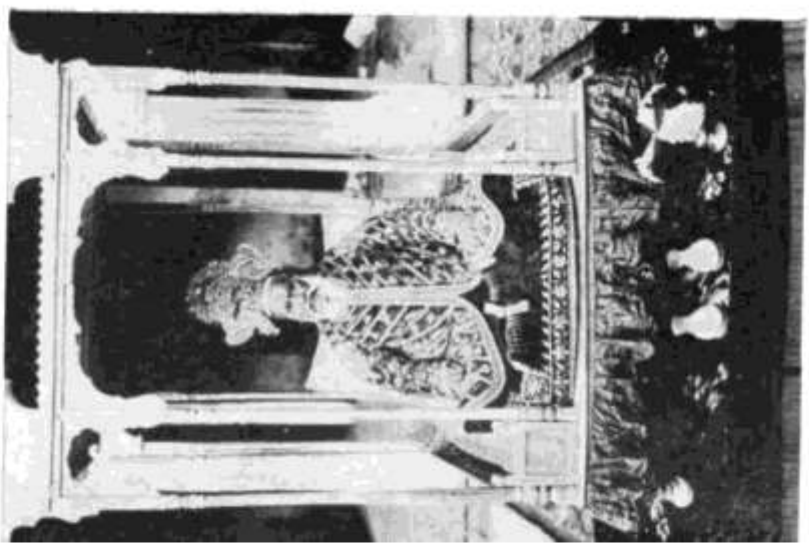
In His last days



Wearing a velvet cap



In a hindola
(a cradle like swing)



On a sandalwood throne

310. Huzur Maharaj used to hold His last sitting of Satsang after mid-night till two or half past two and when the Satsang was over, He kept awake for another hour or so. Ardent devotees like Maharaj Sahab and Babuji Maharaj used to remain awake in the hope of getting the Prashad of milk which Huzur Maharaj used to take about half past three in the morning.

311. रात बारह से तीन बजे तक शैतान का बड़ा ज़ोर रहता है। दुनिया भर की खुराफ़ात, शैतानी और बद-तरीन जुर्म बारह और तीन बजे के बीच होते हैं। इस वक़्त नींद में मन बहुत नीचे घाट पर उतर जाता है और ख़्वाब में बहुत ख़राब धारें चलती हैं। शैतान सुलाता है साध जगाते हैं। अगर भाग से संत साध महात्मा मौजूद हों तो इस वक़्त उनके साथ जागने मात्र ही से भजन का फल मिलता है।

Translation:—In the night, from 12 to 3 A.M., evils are most free. It is during this time that the worst crimes are committed in the world. The seat of the spirit in sleep, during this period, is comparatively at a low level. One may not perform Bhajan and Dhyan but if one keeps awake in the company of Sants, Sadhs or Mahatmas, at this time, it will do immense good. It is the time of struggle with Mana and Maya. Satan lulls Jivas to oblivion and forgetfulness while Sadhs keep them awake. (Hindi Book of the Discourses of Babuji Maharaj, Part III, Discourse 1, paragraph 1).

312. Huzur Maharaj used to take very little rest. All the time He was busy in holding Satsang, delivering discourses, explaining Parmarth to new entrants, dictating replies to the letters of Satsangis, Bachans of *Prem Patras* and hymns of *Prem Banis* and so on and so forth. In one of His letters to Huzur Maharaj, Soamiji Maharaj has said, "This exactly is the condition of the great souls who live for

others; the Jágír (reward) they receive is that they are deprived of food, drink, sleep, laughter, conversation and all comforts of the body and mind."

313. The purpose of the incarnation of Sants in the world is no other than to bestow benefit on the Jivas.

314. सतगुरु संत महा उपकारी। जगत उबारन दया बिचारी ॥
सत्तलोक से चल कर आये। निज घर का उन भेद सुनाये ॥
मानो रे मानो जीव अभागी। राधास्वामी करिहैं सभागी ॥
फिर औसर नहिं पाओ रे ऐसा। अब कारज करो जैसा रे तैसा ॥
सतसँग कर गुरु सेवा धारो। दृष्टि जोड़ उन नैन निहारो ॥
रा धा स्वा मी नाम उचारो। मन और सुरत चरन पर वारो ॥

Translation:—Sant Sat Guru is a great benefactor. He has shown great compassion on humanity in opening the way of its redemption. He has come from Sat Lok and given out the secrets of Nij Ghar (Original Home). O unfortunate Jivas! accept Him as your spiritual Guide. Radhasoami will augment your fortune. You will not get this opportunity again. Somehow or the other complete your task now. - Attend Satsang and perform Sewa of Sat Guru. Look intently into His eyes. Utter the Holy Name or Word and devote your mind and Surat to the Holy Feet.

315. In His Mauj, Huzur Maharaj was once pleased to declare in open Satsang, pointing towards Himself, that until one clings fast to this Sewak, one can never get entrance into Radhasoami Dham.

24
HUZUR MAHARAJ'S DEPARTURE TO NIJ DHAM (ORIGINAL ABODE)

316. During the year 1898, Huzur Maharaj was keeping an indifferent health. When doctors felt the pulse, they declared that it was extremely weak. However, Huzur Maharaj would deliver discourses as usual and take a walk on the roof of His house. Satsangis being alarmed at this would implore Him not to strain Himself. Huzur Maharaj would call the doctors for check-up but they would find the pulse to be normal. Next moment Huzur Maharaj wiping His face with His palm, would say, "Why are you unnecessarily worried? My health is quite good". And then His face would become more refulgent and lustrous.

317. Once a Civil Surgeon came to examine Huzur Maharaj. When he said that His condition was fairly good, Huzur Maharaj asked him to look towards the feet. There was a swelling which the Civil Surgeon had not noticed before. After the Civil Surgeon had gone, Satsangis enquired of Huzur Maharaj as to how the swelling came about. Huzur Maharaj said, "where is the swelling" ? To their surprise, Satsangis found there was none.

318. On account of illness, Huzur Maharaj had issued a notice in the *Prem Patra* that no outstation Satsangi should come to Agra without prior permission. But whenever anybody prayed, Huzur Maharaj readily accorded permission.

319. During the last days of illness Huzur Maharaj had stopped delivering discourses. One day, Naiyanji Saheba, Maharaj Saheb's consort, being desirous of hearing some¬thing from Huzur, submitted her prayer for the same. Huzur Maharaj replied, "Don't worry. You will be having discourses at your own house". After a pause, He smilingly added, "The next Sant Incarnate will be in a Brahman family". (Maharaj Saheb was Brahman by caste)

320. These days Huzur Maharaj did not allow Satsangis to touch His feet. He had ordained that they should instead look at His eyes intently. One Daulat Ram with four or five friends of his, was proceeding to touch His Feet. Maharaj Saheb who was then attending on Huzur Maharaj forbade Daulat Ram. Daulat Ram lost his temper and using harsh words against Maharaj Saheb, proceeded towards the Holy Feet. At this Maharaj Saheb, raising both his hands, shouted "Ye people! Don't do like this. It pains my Huzur (Lord)!" But Daulat Ram paid no heed. Huzur Maharaj then said, “All right, if you people don't………" and stretched His legs. When Daulat Ram and his men had left after touching the Holy Feet, Huzur Maharaj got His Arti peformed by Maharaj Saheb and others present.

321. During His last days, Huzur Maharaj also used to listen to the recitation of *Ghat Ramayan (Inner Rámáyan)* of Tulsi Saheb. He would often give interpretations of the story of Ram, which were noted down by Satsangis and were enlarged from time to time, and ultimately, the Hindi book “रामायण का गूढ़ रहस्य Inner Meaning of Ramayan" came to be prepared and published by this author in 1952.

322. About a week before His departure, Huzur Maharaj strolled a few rounds in the verandah of Prem Bilas, casting His gaze on the Satsangis present. Some one said, "Today Huzur's health appears to be better". Huzur Maharaj observed, "Sants are great Thagiás (masters at befooling)".

323. On the evening of 6th December at 6-40 P. M. Huzur Maharaj enquired as to what o'clock it was then and ordered the pillows and bolsters to be arranged on the bedstead. And after five minutes He left his mortal coil. His eyes were shining and face was lustrous and refulgent.

324. Huzur Maharaj's body lay in state for three days to allow numerous Satsangis from far-off places to have a last glimpse of Him.

325. Babu Sri Narayan Ji of Jaipur who had the good fortune of attending Soamiji Maharaj's Satsang, used to state that on receiving the

sad news of the demise of Huzur Maharaj he started for Agra. Whilst sitting in the waiting room at Bandikui railway station where he had to change train, he went into Dhyan. Maharaj Saheb graced him with His darshan in a majestically refulgent form which continued about half an hour.

326. Huzur Maharaj's procession was taken out with great eclat under the directions of Maharaj Saheb who headed it.

327. Huzur Maharaj's Samadh was built in Prem Bilas exactly pn the spot where He left His mortal coil. His first Bhandara was held on 27 December, 1898.

328. Huzur Maharaj, in general appearance, was well built, above medium height and graceful in gait and speach. His refulgent forehead, flowing beard, uplifted eyes and beatific countenance struck men at once with reverence and love. He exercised an irresistible personal charm and attraction on all those who came in contact with Him. The whole atmosphere of the place in which He lived was surcharged with love and attraction which even a casual visitor would feel and realize. He was generous and benevolent to the extreme, just as a mother is to her children. Huzur Maharaj's place was verily a perennial source for the flow of spirituality from the feet of the Supreme Father to this arid and barren part of creation.

329. Parmarath and more particularly the practices of Pranayam Yog have since time immemorial been associated with rigid and disciplined life of asceticism and renunciation. The disciple would always approach his teacher not only with profound respect but with great awe and fear. Huzur Maharaj converted this relationship of the Guru and Shishya (teacher and disciple) into that of a mother and child. He recognized and sanctioned the bond of love and love alone.

330. प्रेम की दौलत अपर अपार ।
प्रेम से मिलता सिरजन हार ॥१॥
प्रेम बिना सब झूठा ध्यान ।
प्रेम बिना सब थोथा ज्ञान ॥२॥
प्रेम बिना सब बानी रीती ।
प्रेम से काल करम को जीती ॥३॥
प्रेम से मन माया बस आय ।
प्रेम से सूरत अधर चढ़ाय ॥४॥
प्रेम निकारे सबहि बिकार ।
प्रेम से होवे जग से न्यार ॥५॥
प्रेम से दीखे घट में नूर ।
प्रेम रहा घट २ भरपूर ॥६॥
प्रेम की महिमा सबसे भारी ।
प्रेम बिना सब पच पच हारी ॥७॥
प्रेम बिना सब थोथी कार ।
प्रेम से उतरे भौजल पार ॥८॥
प्रेम की बख्शिश दें राधास्वामी ।
प्रेम की बख्शिश दें राधास्वामी ॥९॥

Translation:—Infinite is the wealth of Love. Supreme Creator is met by Love. All Dhyan is pretence without Love. All knowledge is shallow sans Love. All scriptures are sham without Love. Kal and karam are overcome by Love. Mana and Maya are subdued by Love. Surat ascends to higher regions by Love. All evils are dispelled by Love. One is detached from world by Love. Refulgence within, one perceives by Love. Every heart overflows with Love. Most exalted is the glory of Love. All endeavours are in vain without Love. All activities are void without Love. One is redeemed by Love and Love.

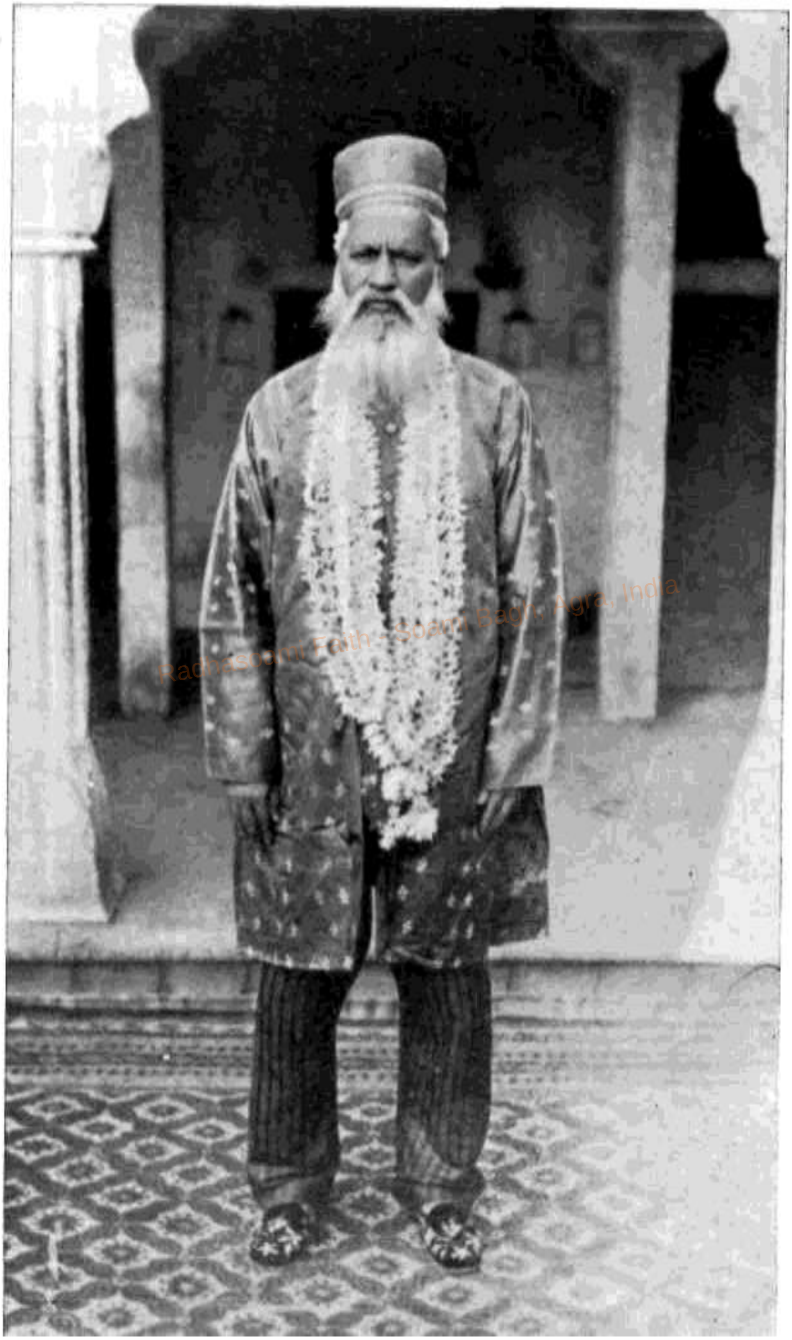
May Radhasoami grant gift of Love!

May Radhasoami grant gift of Love!




Radhasoami Faith - Soami Bagh, Agra, India


Radhasoami Faith - Soami Bagh, Agra, India



25
HUZUR MAHARAJ'S WORKS.

331. A large number of books, big and small, and treatises in prose and verse, were written to the dictation of Huzur Maharaj, all printed and published in His time. They can be classified in four categories viz. (1) Prem Bani in verse, (2) Prem Patra in prose, (3) Booklets in Hindi and Urdu and (4) Radhasoami Mat Prakash in English.

PREM BAN! RADHASOAMI IN VERSE

332. Huzur Maharaj's poetical compositions are contained in four big volumes entitled *Prem Bani Radhasoami*. Like *Sar Bachan Radhasoami Poetry* of Soamiji Maharaj, the four volumes of *Prem Bani Radhasoami* comprise fortytwo Bachans or Chapters.

333. Prem means love and Bani means verses composed by Sants, Sadhs and Mahatmas. The books of *Prem Bani* are surcharged with Love divine. Every line, phrase or word is Prem or Love spiritual. In most of the hymns Surat (spirit entity) has been addressed as Suratíá which is an expression of endearment as indeed Surat is most dear to the Supreme Father Radhasoami Dayal. In like manner, Satsangis and Satsangins have been addressed as dear brothers and sisters and friends.

मेरे प्यारे बहन और भाई ।
जरा सोचो समझो मन में ।।
गुरु लो पहिचानी ।।
सतसँग कर उन बचन बिचारो ।
मन में उनका असर निहारो ।
अस परखो साध निशानी ।।

Translation:—My dear brothers and sisters! Develop right understanding and recognize true Guru. Attend His Satsang, pond-

er over His discourses, and see what effect they produce on your mind. This is how you should recognize a Sadh.

334. The tone and mode of singing the hymns of *Prem Bani* was set by Huzur Maharaj Himself or approved by Him. The recitation by those who are trained and practised is highly elevating. Listeners feel an upward tug on their minds and Surats and are filled with love and devotion for the Supreme Being Radhasoami Dayal and the Sant Sat Guru. The state of ecstatic bliss and love produced by the chanting is to be experienced, it cannot be described. *Prem Bani Radhasoami* is Prem and nothing but Prem.

335. सुर्त मन में प्रेम गुरु जिसके बसा ।
फूल से ज्यादा है हर दम वह खिला ॥

Translation:—He, in whose Surat and mind there is love for Guru, is delightful more than the bud of a flower. Engender love for Sat Guru every moment, my friend. The apostles accomplished their task only through this. Do not think that Haq cannot be found. He is the generous Giver. Nothing is difficult for Him. Blessed is he who gives away wealth in exchange for Prem (love). He will soon be favoured with it. One who devastates one's dwelling, becomes a recipient of the infinite wealth of Guru's Prem (Love for Guru). For worldly people is meant the kingdom of the world, for devo¬tees it is the kingdom of God. Prem (love) can pierce the sky. Prem can shake the earth. Prem can split the ocean. Prem can grind the mountain into dust. By Prem the dead come to life in a moment. By Prem king becomes slave. By Prem bitter things become sweet. By Prem iron becomes gold. Prem can purify what is unholy. Prem can heal all pains. Prem can change a thorn into a rose. Prem can turn vinegar into wine. Light up the fire of Prem in your heart, and burn away the anxieties of Bhajan and devotion. The religion of lover is distinct from all religions.

The Isht (goal) of lovers is the true Supreme Being. If a lover (a perfect man) takes to infidelity, it becomes religion. His religion is the light of the spirit. He is saved, and, through him, the whole world is saved. Love is a flame, which when kindled within one's heart, burns away all except the Beloved. When one is imbued with love, everything is rejected. Only the Beloved remains, all else drifts away. All praise to thee, O Prem! Thou art pure and transparent. Besides the Beloved, thou hast burnt all else. Listen O Sadh! I tell you the ways of Bhakti (devotion). Desire nothing from the rich. How can the mysteries of the Supreme Being be revealed to those, and how can they be redeemed, whose minds are full of sensual pleasures? Your mind is filled with hundreds of desirss. How can the light of the Lord be reflected in it. You want the world, and also darshan of the Lord. This is difficult. You are ignorant, my friend! If the veil be removed from your eyes, you will feel sick and disgusted with the world. When you come to know the deceptions of the world, you will run away from it. If you earn your bread by honest means, you will be able to apply yourself to Bhajan (spiritual practices) without difficulty. If you earn your living by right and legitimate means, you will be able to subdue your mind. O excellent one! Cast away from your mind everything except Guru. The Beloved will then take His seat in your heart. So long as there is egotism in your mind, the Lord cannot make friends with you. When egotism disappears from your mind, you will get to the Lord and enjoy His bliss. Sacrifice yourself at the Feet of the Lord. The Merciful Lord existed when you were non¬existent. Mysteries and secrets of the Lord are revealed to one who has detached oneself from the ties of body and mind. Close your eyes, ears and mouth, and the secrets of the Lord will be revealed to you. The desire for the world blackens the mind. Beg of Guru the Guru Himself. Do not entertain any other desire. The

Lord loves you far more than what you love Him, but, you fail to perceive it. You do not know how He showers His grace and mercy on you A greedy person has no pangs of love. The burning of a moth is not given to a fly. Everybody cannot be fortunate enough to have the wealth of darshan of the Lord in one life. Whether you worship an idol or fire, do come with whatever faith you have. Your mistakes and faults shall be forgiven hundreds of times. Do not despair of mercy from the darbar of Sat Guru.

336. In one single Shabd (hymn) Huzur Maharaj has explained the whole Radhasoami Faith with the subtle mysteries of creation.

करूँ संत मत का मैं थोड़ा बयाँ ।
वही सत्त मत हैगा अंदर जहाँ ॥

Tanslation:—I give a brief description of the religion of Sants, which is the only true religion in the world. It is called Radhasoami Faith. It confers true salvation on Jivas. Beyond all is the Dham (Abode) of the Lord Absolute. He is Param Purush (the Supreme Being). His Name is RADHASOAMI. This is His true and real Name. It is resounding at all times in the innermost recesses of all beings. Whosoever recites this Name with love, shall attain true salvation. But the knowledge of the secrets and subtleties of the Faith is essential. Without it the task will not be completed. A current issued forth from, the feet of SOAMI. It is the Prime Current and the Creator of the entire creation. The name of that ÁDÍ DHÁRÁ (Prime Current) is RADHA. All functionings are being carried on by IT. The Source or Origin or Fountain-head from whom the Prime Current emanated is ÁDI SOÁMÍ (Absolute Lord) of all. Where that Current halted in its descent, there the creation of Agam Lok was brought forth. Agam Lok is a vast expanse and encompasses the whole creation. The entire creation be-

low is contained just in a small nook of Agam Lok. On completion of the creation of Agam Lok, a current issued forth from there. It descended and halted, and initiated the creation of Alakh Lok. When the sphere of Alakh Lok was formed in the above manner, the current descended, and brought forth Sat Lok. Sat Lok is the Dhám of Sat Purush, and is populated by Hansas. Every Hansa or denizen has a dweep (island) to himself. They are delighted and absorbed in the darshan of Sat Purush. Upto here is the creation of Sat (truth) or pure spirit. There is neither Maya nor cruel Kal. There is neither any desire nor any work. All are absorbed in the darshan of Sat Purush and feed on ami (ambrosia). The denizens live in perfect harmony and enjoy rapturous bliss. There is no trace of pain and anguish or Kal and karam. A considerable period of time passed since the creation of Satt Desh (Region of Truth and pure bliss). Then, from the lower portion of Sat Lok emanated a shyám (blue) current. It came down and brought forth an immense creation. It was deeply engaged in the sewá (service) of Purush, but inwardly it was cherishing some other desire. It disclosed its mind thus, "O Sat Purush! O Merciful and Giver of all things! Grant me the sovereignty of a separate region, and furnish me with the seed of Surat. Life in the abode of Yours is not pleasing and suited to me. Your region is not agreeble to me. Hearing this, Purush replied, "Get out from this place. You are a nuisance here. Go hence and create a dominion for yourself in the lower part of the pre-creational neutral zone. Take your seat there and rule over the dominion to be brought forth by you". The name of that current is Niranjan. It has all the characteristics of Kal. Purush produced another current with the yellow hue. Its name is Ádyá. It was by the order of Purush that this other current was sent down. It associated with Niranjan. In Sunn, they came to be known as Purush and Prakriti, and in Trikuti, as Maya and

Brahm. They halted in Sahas-dal-kanwal, from where the three Gunas (qualities) came into being. Here Ádyá assumed the form of Jyoti, and Niranjan assumed a dark blue complexion. They first brought forth the Brahm-srishthi, and then Triloki (three worlds). Niranjan, then, engaged himself in dhyán (contemplation) of Purush (Sat Purnsh). Jyoti took upon herself the burden of looking after the creation. The three Gunas or gods became her assistants. They brougnt forth the rest of the creation.

337. Huzur Maharaj's style was beautiful, simple and sweet:

नहीं बनते मुझ से जो पाप और क़सूर ।
छिमा की तेरी होती फिर क्या ज़रूर ॥

If I had not committed sins and faults how Your pardon would have got an occasion to move!

338. The words are simple but evocative, rousing feelings of love and devotion. As one listens to them, one experiences a shower of love; and one's Surat and mind are dyed in the colour of Love.

339. Translations of a few pieces from *Prem Bani Radhasoami* are given below:—

तुम सोचो अपने मन में ।
या जग में दुक्ख घनेरा ॥
यहँ चार दिना का रहना ।
फिर चलना छोड़ बखेड़ा ॥

Translation: — Think over the matter. This world is full of pain and agony. Life here is for four days only. Thereafter, one has to leave everything here and depart for good.

सतगुरु आय दिया जग हेला ।
जागो रे मेरे प्यारे जागो ।।

Translation: — Sat Guru has come to the world and is calling you: Awake, my dear, awake. The hunter-Kal is standing on the way. Run away, my dear, run away. The Swarup (Form, Image) of Guru is within you. Peep inside, my dear, peep inside. Give up pride and arrogance, and apply yourself to Guru's Feet, my dear, apply yourself to Guru's Feet. Give up desire for the world and its pleasures, my dear; give up desire for the world. The lotus eyes of Guru are the path to the Beloved. Gaze at them, my dear, gaze at them. Have firm faith and reliance on the beloved Guru, my dear, have firm faith and reliance on Guru. Utter Radhasoami Radhasoami with your heart and soul, my dear, utter Radhasoami Radhasoami every moment.

यह सतसंग और राधास्वामी है नाम ।
सरन आओ हे कर्मियों तुम तमाम ।।

Translation: — This Satsang is called Radhasoami Satsang. Here initiation is given in the secrets of Radhasoami Nam. Take saran (shelter) of Sat Guru, ye people given to outward activities.

मन तू सुन ले चित दे आज ।
राधास्वामी नाम की आवाज़ ।।
अनहद बाजे घट घट बाजें ।
अनुरागी सुन सुन आराधें ।
प्रेम भक्ति का लेकर साज ।।

Translation: — O mind, listen today with all your attention to the reverberations of Radhasoami Nam. The music of Anhad Shabd is resounding within everybody, on hearing

which; lovers adore their Beloved with Prem and Bhakti (love and devotion).

मन की मत मान के पछताओगे ।
नजरे मेहर से गिर जाओगे ।।

Translation: — You will have to repent if you follow the dictates of the mind. You will lose the favour of the merciful eye.

गुरु पूरा कस्तूर समान ।
बाहर खूं घट मुश्क बसान ।।
जब वे घट का भेद सुनावें ।
नभ की ओर सुरत मन धावें ।।
अंधे को शीशा दिखलाना ।
ऐसे हरि पत्थर में जाना ।।

Translation: — A perfect Guru is like a musk-bag; externally He is (as) blood like all other human beings, while within Him is the fragrance of musk. When He discloses the secrets and mysteries of 'ghat' (human microcosm), your Surat (spirit) and mind will rush in rapture towards Nabh (high heaven). But to seek Hari (God) in stone (idol) will be as futile as a blind man's looking into a mirror.

पूरे गुरु को षटमुखी आईना जान ।
मालिक उसमें बैठ कर देखे है आन ।।
पूरे गुरु हैं शेर वे करते शिकार ।
और सब बाक़ी हैं उनके टुकड़े ख्वार ।।

Translation: — The perfect Guru is like a six-faced mirror. In Him resides and through Him sees the the Supreme Being.

The perfect Guru is like a lion who kills the game. The rest live on His leavings.

जिनके है मालिक का प्यार ।
हिन्दू और तुरक दोउ यार ।।
जो हैं माते मन के केल ।
दो हिन्दू का होय न मेल ।।

Translation: — True lovers of the Supreme Being are friendly to both Hindus and Mohammedans. On the other band, two Hindus will not be friends, if they indulge in the activities of the mind.

गुरु का हाथ पुरुष का हाथ ।
हाजिर गायब सब के साथ ।।
उनका हाथ बहु लंबा ऊँचा ।
सात मुक़ाम के ऊपर पहुंचा ।।

Translation — The hand of Guru is the hand of the Lord. Whether apparent or hidden, it is always with all. Very long and far-reaching is His hand and extends beyond the seven regions.

करो जब कि तुम निन्दकों का उधार ।
मुझे कैसे छोड़ोगे अब नौ के वार ।।
मेहर माँगूं फिर मेहर माँगूं दयार ।
लेवो प्यारे राधास्वामी जल्दी उबार ।।

Translation: — When You grant salvation even to calumniators, how can you leave me in the region of nine doors? O Merciful! I beg for mercy, I beg for mercy, mercy, again and again mercy. O Beloved Radhasoami! Redeem me post-haste.

PREM PATRA RADHASOAMI

340. Huzur Maharaj's chief prose works are contained in *Prem Patra Radhasoami*. Prem means love and Patra means a leaf for writing upon, a paper, a leaf written upon, a document, a magazine, a periodical, a newspaper.

341. *Prem Patra Radhasoami* was a fortnightly paper containing Huzur's discourses on Love and Devotion. There are six volumes, each containing discourses of one year. It began on May 1, 1893, and continued up to the departure of Huzur Maharaj in December 1898. The sixth volume also contains excerpts selected by Huzur Maharaj from the *Ghat Ramayan* of Tulsi Saheb of Hathras.

342. The volumes *of Prem Patras* deal exhaustively with all matters which a devotee is required to know. They are of immense value to those who intend to practise Surat Shabd Yog. Other matters relating to the evolution of creation, the soul, its emancipation and the various religious practices enjoined by them are fully dealt with in them.

343. Translations of a few paragraphs from *Prem Patras* are given below:—

> "The infinite Supreme Being is omnipre-sent and has physical body as that of a human being. As air or ether is present in every house, it appears to be limited by the length and breadth of the house. But it has never been divided or separated. It is ever one with its outer sphere which has great expanse. It becomes purer and more rarified according to its height above the earth. This can be seen in the case of a house having several storeys. The air or ether in the topmost storey is purer and more rarified. The air or ether of every storey corresponds to that of the outer sphere at that height or level. If the air in the lowest storey were, by some means, purified, it would rise up and merge in the high-

er and purer atmosphere. It would then be free from the limitations imposed by the house. It is limitless just like the air in the outer sphere. In the same way the Lord is present everywhere in all physical bodies, without being divided. The gradations in that Chaitanya (spirituality) are due to the admixture of Maya. This Maya also appeared only at a particular stage. Maya is not to be found at all in the purely spiritual region, which is the region of the True Lord or Sants. These gradations are present in the case of every human being. They all correspond with the outer spiritual regions. If the spirit entity, which is a current of the spiritual region, and which has taken location in Pind, meets the Sant Sat Guru, who knows the secrets and is a resident of the purely spiritual region, and it performs the practices for reverting to that region along that current, by removing the covers or passing through them, then that spirit will one day reach the purely spiritual region, and will become one with the limitless and infinite Supreme Being. Physical limitations will in no way affect its endless and limitless form. Just as the air in the top storey of the house is all the time one with the corres-ponding outer air inspite of the limitations to which it is subject in the house, so also the adept, whose spirit can soar up inwardly to the highest region, becomes one with the limitless and infinite Supreme Being, though to worldly people, devoid of internal knowledge, he will continue to appear to be limited by his physical form. But those, who are initiated in the inner secrets, will be able to realize His limitless and infinite form to some extent, and will treat Him as the Supreme Being and love Him as such.

Some people, due to their ignorance and low understanding, think that an Incarnation cannot be the Supreme Being or that the Supreme

Being cannot be contained in human form. This view is not correct as it would appear from the following illustration—

When there is a flow of tide, the waves arising from the ocean, flow for hundreds of miles into the river. After some time, they return to the ocean. All the time, these waves are part of the ocean or they are ocean itself. They are never separated from the ocean; and this ocean surrounds or envelops a large part of the earth. On withdrawal, it again becomes one with the ocean. In the same way, Incarnation is a Wave of the Supreme Being. Emanating from the boundless ocean of spirituality, it flows through Brahmand and takes location in Pind. For the time, this Wave remains in Pind, it is not separated from the Ocean. Several times, during day and night, it with¬draws (in Abhyas) and merges in the Ocean. Again, the Wave rises and, passing through Brahmand, takes Its seat in Pind. Thus, this Wave is never limited or bounded like the Pind (human body). It is the entire time one with the Ocean, and is boundless and limitless like the Ocean.

It is quite clear from the above illustra¬tion that the general notion that when the Wave of the ocean-like Supreme Being descends to Pind, It becomes limited, is wrong and erroneous. It is correct in the case of ordinary human beings that their spirit cannot by itself revert to the Ocean and become one with It. But it is wrong to apply this in the case of an Incarnation, because all His centres are kinetic. At one moment He is one with the Ocean and at another, just like a current in Pind. He is not distinct and separate from the Ocean. There is nothing to separate Him from the Ocean. Whenever such an Incarnation appears, He is the Supreme Being Himself in the human form. Thus the glory and eminence of the Incarnation and the Supreme Being are the same. But it is difficult to recognise an

Incarnation. It is not in the competence of human beings with limited knowledge, to realize or understand the status of an Incarnation. This will, to a greater or lesser degree, be done by him who attends His Satsang with love and faith for some time, and experiences His grace and omnipotence within himself by performing internal practices, or by him to whom He himself grants this by His grace. Generally, He behaves like ordinary human beings. He never makes the least show of His powers, nor does He reveal Himself to anyone. How can then a man know about His status?

The question why it was necessary for the Supreme Being to incarnate, and whether by His descent to Pind, His region became vacant, may be answered as under:—

When the ocean, at the time of flow of tide, spreads to hundreds of miles beyond its shores, it is not emptied or shifted to any other place. Simultaneously it is at both places. The size of the ocean is neither increased nor decreased. Similar is the case with the Incarnation. The सिंध स्वरूप Sindh Swamp (Oceanic Form) remains as it is.

344. The volumes of *Prem Patras* are gold mines, which yield more and more treasure the deeper one digs into them. Huzur Maharaj has Himself said in praise of Prem Patras thus—

By Radhasoami's special Grace and Mauj, is this fortnightly Prem Patra issued. May faith unshakable, and devotion deep, in His Holy Feet, be continued, May Satsangis, with ever new bliss in Sumiran, Dhyan and Bhajan, be filled. May they all sing praises of Radhasoami with their hearts joy-thrilled,

BOOKLETS IN HINDI AND URDU

345. For the convenience of Satsangis, several booklets were printed such as *Sar Updesh Radhasoami*, *Prem Updesh Radhasoami*, *Nij Updesh Radhasoami*, *Guru Updesh*, *Radhasoami Mat Sandesh*,

Radhasoami Mat Updesh, Jugat Prakash Radhasoami, *Sayings of bygone Mahatmas*, and *Catechism*. These booklets are written in such a simple and concise manner that they make delightful reading.

346. *Sar Updesh Radhasoami* (1889) consists of forty small paragraphs followed by a few questions and answers with excerpts from the writings of past Sants both of India and Persia. Chachaji Saheb had proposed that certain selected pieces from the writings of Musilm Saints might also be incorporated in the book. Huzur Maharaj wanted them in the *Urdu Sar Updesh* but Chachaji Saheb pressed that *Hindi Sar Updesh* should also contain them. Huzur Maharaj accepted the suggestion. The work of selecting the pieces from Muslim Saints was entrusted to Babuji Maharaj.

347. In June 1889 Huzur Maharaj sent up the manuscript to Benares for printing. In His letter dated 25-7-1889 Huzur Maharaj wrote to Maharaj Saheb that the name of the book should be *Sar Updesh Radhasoami* (Gist of Radhasoami Teachings) and should be priced at eight annas (half a rupee). On August 31, Huzur Maharaj despatched the title page and the price list to be given in the end of the book. After the book had been printed, Huzur Maharaj wished Babuji Maharaj to translate it into English. Babuji Maharaj took the work in right earnest and soon submitted the first instalment of translation. But Huzur Maharaj replied that there was no hurry about it, translation might be done at leisure and in His letter dated 8-12-1889 He asked him to postpone the translation of the remainder. By then Babuji Maharaj had already translated forty paragraphs and submitted the same to Huzur Maharaj. Subsequently, the translation was given up. Perhaps the Mauj was for some independent book in English, about which we shall speak later.

348. Huzur Maharaj had been receiving letters from Satsangis for help, succour and guidance. One day at about 9 A.M. Huzur Maharaj called for papers, ink-pot and pen and sat to write down *Prem Updesh*. It was finished in two hours and then press copy was prepared. When ready one copy was despatched to each of the Satsangis who had written to Him.

349. *Prem Updesh Radhasoami* (1891) covers all the teachings of the Faith in the form of letters so easily to be grasped. It gives much insight into the workings of the mind and the dire need of its purification. When the process of isa1 Gadhat (correction) is applied, the hand of grace is not visible, but the greatest good is hidden in it.

> Huzur Radhasoami Dayal is Himself doing everything and will complete the task of everybody. None must feel dejected or disappointed. He keeps everybody in mind, according as he takes His saran (refuge). He is Himself accomplishing everybody's task to some extent. He will certainly, one day, grant them permanent abode near His Holy Feet. But this is subject to the condition that one becomes His sincere devotee. One should, as far as possible with due humility and reliance on grace, engender intense love and faith. One should not depend on any worldly support. Such a sincere and true love and humility are called "Saran". In other words, turning away one's mind from everything, one should depend solely on the Holy Feet of Huzur Radhasoami Dayal. Of course, one may also have recourse to external aids to some extent according to the ways of the world. One need not show contempt to to them. (Paragraph 62 *Prem Updesh Radhasoami*).

350. *Prem Updesh Radhasoami* is a profound treasure and a jewel of consolation and inspiration to all. Each paragraph, in fact, each line is helpful. It is interesting how Gracious Huzur Maharaj explained high and intricate problems in such a simple way.

351. *Nij Updesh Radhasoami* and *Guru Updesh* were printed in 1892 and *Radhasoami Mat Sandesh* and *Radhasoami Mat Updesh* in 1895, the last two being the discourses from *Prem Patra Volumes II and III*. *Radhasoami Mat Sadesh* was translated into Bengali by Sadhu Dayal Saran. Huzur Maharaj forwarded the translation to Maharaj Saheb asking him to show it to certain persons and then get it printed.

352. *Jugat Prakash Radhasoami* (1897) comprises selection of Bachans or rather excerpts thereof, compiled by a Satsangi, from the volumes of *Prem Patras*. They were read out to Huzur Maharaj who very graciously approved of them and was also pleased to add nine paragraphs in the end as a summary of the book. These nine paragraphs are not to be found in the *Prem Patras*. *Jugat Prakash* is a must for the practitioners of Surat Shabd Yog. Though it is small, it is packed with practical knowledge, and it serves as a wonderful reference book concerning meditation-practices. This book is not meant for the public at large.

353. Questions and answers of *Catechism* (1892) are so real and natural as if simply giving out things as they are. Catechism is the real kicker in the head of the intellectuals of the world. Sant Mat or Radhasoami Faith is the life of all religions of the world. It is the end of all harmony and knowledge. It is somewhat of a pleasure to see that the so-called intellectuals will get the least benefit from Sant Mat, as their arrogance will keep them away.

354. Huzur Maharaj was also pleased to edit small books of poems called *Sant Sangrah Part I and II*. Sangrah means a collection. *Sant Sangrah* contains selected shabds or hymns from *Sar Bachan Radhasoami Poetry* of Soamiji Maharaj, *Prem Bani Radhasoami* of Huzur Maharaj and from the writings of past Sants like Kabir Saheb, Nanak Saheb, Sur Das, Dharam Das, Mira Bai, Dadu Saheb, Nabha, Dulam Das, Dariya Saheb, Paltu Saheb and Goodar Sáín.

355. All the books of Huzur Maharaj, *Prem Banis, Prem Patras*, and booklets and treatises, are now available in English.

RADHASOAMI MAT PRAKASH

356. Maharaj Saheb and Babuji Maharaj requested Huzur Maharaj that some books might graciously be written in English. Huzur Maharaj said that they (Maharaj Saheb and Babuji Maharaj) were M. A.'s in English. They should write in English. At their persistent request,

however, Huzur Maharaj was pleased to dictate Radhasoami Mat Prakash. This was the first book on Radhasoami Faith in English.

357. Extracts from a few letters written by Huzur Maharaj to Maharaj Saheb in connection with the publication of the book are given below :—

R. S.

Agra
12th May, 1896

My dear Prem Anand,

Some 10 or 12 more paragraphs have been added to the pamphlet, so please don't despateh the copies to your brothers, until you receive a paper containing additions from here to be embodied in the two copies you have with you.

Yours sincerely,
Salig Ram

R. S,

Agra
28-5-1896

My dear Prem Anand,

Your letters to hand. A corrected and revised copy of the pamphlet will be despatched to your address under registered cover tomorrow. It has run up to 151 paragraphs or nearly half the size more than what you have taken with you. Please have the necessary additions and corrections made in the two copies with you and send them to your brothers, keeping the copy now sent with you.

All well.

Yours sincerely,
Salig Ram

R. S.

Agra
10-11-1896

My dear Prem Anand,

Your letters to hand. I think the Holy Name may be spelt as RADHASOAMI wherever it occurs in the pamphlet and the phrase "Radhasoami Dayal Ki Day a Radhasoami Sahai" may stand as it is on the top, but may be translated into English as under, printed in smaller type below the original,

Grant Merciful Radhasoami Thy Grace and Protection

X X X

Radhasoami from all here to all there.

Yours sincerely,
Salig Ram

R. S.

Agra
18-11-1896

My dear Pandit Ji,

Yours of the 14th instant to hand. I think that the English pamphlet will be ready by the end of the first week in December, but it will take some time to get them bound. It is, however, desirable to have some cop-

ies of the book, say 200, before X'mas. Would you please, therefore, advise Mehtaji to this effect and inform me of the exact date when I should expect to receive them here. I intend to advertise in the Prem Patra Radhasoami.

Should the book not be ready as imagined by me, in the first week of December, but on a later date, I would not insist on Mehtaji's printing it before the X'mas holidays as it might cause inconvenience or delay in the work of other departments of the press.

With best wishes and Radhasoami to all,

Yours sincerely,
Salig Ram

R. S.

Agra
21-11-1896

My dear Pandit Ji,

Your letter of the 20th instant duly to hand. You write to have ordered Mehtaji to send 200 copies of the English pamphlet by the 10th of December. I think it is too early and Mehtaji will hardly manage to get them printed and bound by the date mentioned above. I, therefore, ask you to write him that he may send them here, if possible, by the 20th of December. But in case he be unable to get them ready conveniently by this date too, he need not hurry the work.

X X X

With Radhasoami to each and every member of your family,

I am, yours sincerely,
Salig Ram

Your second letter just to hand. If Mehtaji can get 100 copies bound and 100 copies sewn in stiff covers, it will meet our requirement. It will be as well to have half the copies (750) bound and the other half stitched in stiff covers. Please fix the price of both, so that the purchasers will make their own choice of purchasing bound or stitched copies.

R. S.

Agra
23-1-1897

My dear Prem Anand,

Please write to Mehtaji Saheb that all the books (Radhasoami Mat Prakash) should be bound in stiff covers except 50 copies which should be bound neatly at the cost of rupees 25 and should be sent here as soon as possible,

With hearty Radhasoami,

Yours sincerely,
Salig Ram

358. The effect which the first reading of the book produced on a Westerner is described in his own words. Dr. Julian P. Johnson, M.A., M.D., was a resident of California. He was an Assistant Surgeon in United States Navy during World War I (1914-18). Later he started private practice and earned quite good name, fame and riches. But his thirst for Parmarth could not be quenched. One day he left his home. Moving here and there he reached the house of an eighty year old lady, Julia R. McQuilkin in the city of Ashland in the state of Oregon with whom he had an old acquaintance and friendship. As soon as he

entered the drawing room, his eyes fell on the book "Radhasoami Mat Prakash" lying on the table. He started reading it. When he came across the passage:—

> The Supreme Being, being a boundless Ocean of Spirit or Love, and human being, being a drop or current of spirit from this Ocean, and love being the very essence and means of existence of the whole creation, it follows that no effort in any direction, temporal or spiritual, unless actuated by love or affectionate regard, can be crowned with success, and the work or labour rendered easy, sweet and harmonious.

Dr. Johnson felt as if this message was coming to him from the above. "It came with the force of a personal message from the skies. I continued to read. When lunch was ready, I fed myself with one hand while I held on to the book with the other".

359. *Radhasoami Mat Prakash* is a very importanl treatise explaining teachings of the Faith in a very simple and impressive manner. The book is like a flow of ambrosial current for the seekers after Truth.

360. The Preface to the book is very impressive, giving preliminary remarks about the principles of the Faith, in four short paragraphs.

> 1. This tract is intended for the benefit of those who, seeing the instability and transitory state of the things in this world, as well as its short-lived pleasures and greatness, have a craving for everlasting and unalloyed happiness and undisturbed peace in a mansion which is not subject to change, decay or dissolution.
>
> 2. It will also help sincere enquirers of Truth, who, observing that the love or affection for objects in this world is attended with great pain and affliction consequent on their separation or disappearance, are anxious

to know the Supreme and Eternal Cause or Creator and Master of the whole creation, with a view to fix their attention and set their heart entirely on His Holy Feet, and approach Him in His Highest Mansion.

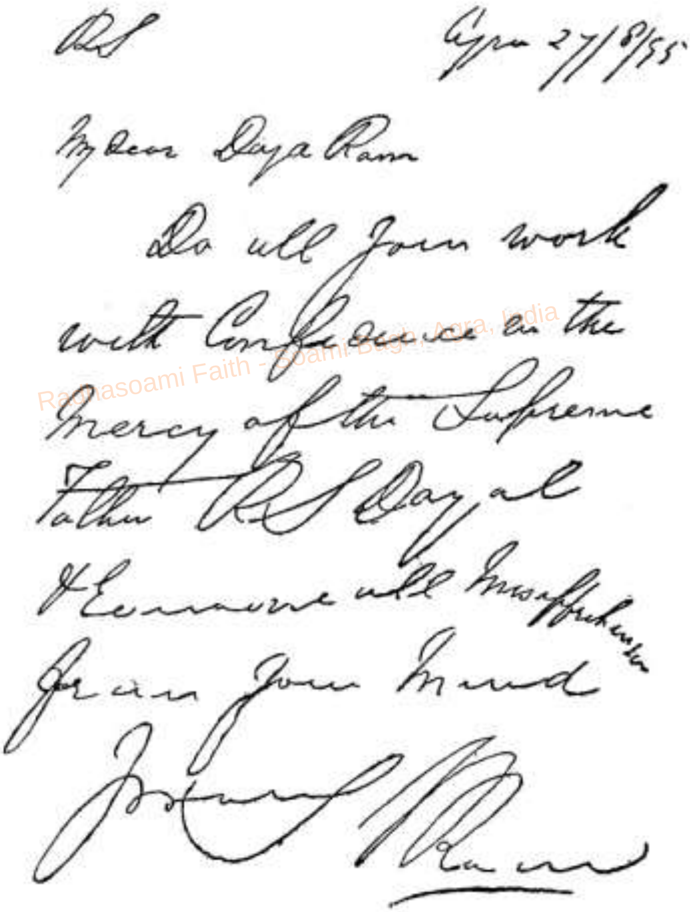
3. This class of thinkers and enquirers conclude from their observation of the numerous gradations in the creation, and the laws which govern the movements of heavenly bodies, that there must be a highest sphere all pure, a boundless ocean of love and spirit, the residence of the Supreme Being, the Eternal and Unchangeable, the Supreme Master and Director of the whole creation, that every human being (who is a drop from that ocean) should aspire to, and try proper means to approach.

4. These means have been prescribed by the Supreme Being Himself when He appeared in human form with the merciful object of reclaiming down-trodden humanity involved in endless troubles and miseries in this world. They can be easily practised by both men and women of any age and in all countries, who, observing the perishable nature of all objects in these regions, have the slightest but sincere desire of finding truth and enjoying eternal joy and bliss in the highest and purest regions of love and spirit in the August and Happy Presence of their Supreme Father

26
EXTRACTS FROM HUZUR MAHARAJ'S LETTERS TO SATSANGIS

Extracts from Huzur Maharaj's letters

(1)


R S

Agra 27/8/95

My dear Daya Ram

Do all your work with confidence in the Mercy of the Supreme Father R S Dayal & Remove all apprehension from your mind

Yours [illegible]

R. S.

Agra
27-8-1895

My dear Daya Ram,

Do all your work with confidence in the Mercy of the Supreme Father R. S. Dayal and remove all misapprehen-sions from your mind.

Yours sincerely,
S. Ram

(2)

Faith, worth the name, must be living. It must consist in acquiring an affection, or rather an intense love, for the Supreme Being and an intense desire to approach Him; and this latter we can do in the interior of the body, for the highway is within us.

(3)

Could you now obtain a glimpse of the higher planes at your will, future progress would be retarded and you would be rendered, in a manner, unfit for devoting proper attention to your worldly concerns. The Supreme Father is, through His grace, regulating every thing according to the requirements of each person; and you may rest assured that He will not withhold any favour when the time arrives for it.

(4)

The worldly troubles should not discourage you in following the devotional practice. These are the times of trial, and in such a state your trust and belief are tested. You should argue with your mind and convince it that the devotional practice you are following can be the only true means of salvation, as the current of sound is the only current by which the spi. it can ascend to the sphere whence it originally emanated, it having descended into our body by the very current. Mere

trust in the so-called incarnations of God cannot help it to free itself from the bodily bondage and ascend towirds ths celestial regions. The trusts and beliefs as are commonly received by the generality of mankind are the results of hearsays imbibed from childhood but not the acceptance of a religion after a careful consideration of the *pros* and *cons* of its truth based upon internal devotional practice, and observation and experience of the action of mind and spirit.

(5)

You need not lose heart on account of your embarassed circumstances. Place your reliance on the mercy of the Supreme Father Radhasoami Dayal and at the proper time you will receive mercy and grace if you continue firm in your belief and practice

(6)

If you are in a very weak state of health you need not devote yourself to practice for a long time. You may continue it and should leave it as soon as you feel tired. Fifteen to thirty minutes is not a long time for practice if yon can possibly manage to do it without much disturbance of your thoughts and mind; and this, I think, will help rather than interfere with your recovery. You may, however, spend ten or fifteen minutes in repeating the Holy Name mentally before commencing your practice.

(7)

With devotees of our religion it generally occurs in the beginning that at the time of practice, forms of the previous incarnations such as Ram, Krishna, etc, whom they formerly believed as the Supreme Deity, appear to them in dreams and try to mislead them either by forbidding our practice or sometimes by themselves personifying Radhisoami, the Highest Creator. But they soon disappear in dream if the Name RADHASOAMI is then repeated; and this is the sure test to know that they appeared with the intention of leading astray.

(8)

You need not be dissatisfied nor feel dejected with the circumstances in which Supreme Father has placed you. You should place full and sincere faith in His mercy, and love Him with your whole heart and soul; and the ever-merciful Father will extend His helping hand to you both in your devotion and at the proper season in your worldly circumstances. The greater your love and affection in His Most Exalted and Sacred Feet and faith therein, the easier your effort in devotional practice and the more contentment with your lot, which gradually will begin to brighten.

(9)

True, the mind is very powerful and strong and leaves nothing untried to hinder a devotee's progress. But our Beloved Father is great and almighty and through His blessing and grace we shall, by and by, overcome the opponent. Trust in Him and in His mercy; and whenever the mind revolts, try to overpower it by calling on the Holy Name mentally, fixing your attention on the first stage; or contemplate the Father's form (face) at the above spot with an affectionate regard and you will find a change in the attitude of your mind. When practicable fix your earnest attention on the sound coming from above. Any of these plans if carefully adopted will prove successful in repelling the attacks of the improper thoughts and desires that now and then spring up. But take care that in doing so you place your full confidence in the Father's grace and, in a manner, keep His name or His form or His word with you as your safeguard and consider yourself, at all times and in all places, under His protection and care. Sometimes it is necessary to show you the secrets and powers of your mind in order to teach you how weak you are without your Protector and it is necessary for you to adhere to Him and call upon Him for help. Such conditions of mind (which occur occasionally) also indirectly aid your progress and conduce to your advancement. So don't feel dejected, but stick more closely and closely to your Protector and Helper.

(10)

The wish raised in your mind to convince your relatives and your friends of the truth and sublimity of your Faith is an off-shoot of the usual desire to do good to humanity. But an effort of this kind seldom succeeds with the rich and the powerful. They are the men of the world more anxious to shine in their community and make a name for them¬selves than to follow with meekness and humility, from the bottom of their hearts, the dictates of true Bhakti or love for the Supreme Being. There are few, if any, amongst the people of this class who will even be ready to sacrifice-their pride and pleasures to acquire heavenly bliss if kindly taught by the Sants of our Faith. So you should not persevere in this matter beyond what you have already done. It was a duty you owed them as your relatives and friends to have informed them of what you considered the holiest and truest of all faiths in vogue in this world and the only means of obtaining true salvation for their soul. You have done your duty; and if they are not inclined as yet to receive the above Faith, leave them to pursue their enquiries, if they really intend to search for truth, in whatever direction they think proper.

(11)

In religion it is better and more advantageous for a devotee to have only as much money as would suffice for his absolutely necessary expenses. To have more, will not conduce to his spiritual advancement, but on the other hand, increase his or his family's desires for worldly gaieties and pleasures and render him, to a certain extent, indifferent to the benefits of a firm faith founded on pure love for the Supreme Being.

(12)

The mind will, now and then, play its part. The result will, in no way, be injurious to you, if you fight your battle strongly with the help of Grace. On the other hand, you will acquire more strength.

(13)

Yes, all desires should be avoided as far as possible; but that for the necessaries cannot be so easily controlled. Supreme Father is merciful and He will grant your request to attend Satsang and provide you with necessary funds to defray your expenses.

(14)

You should get on as you possibly can under the protection of Grace. But to be clear of all local influences, siy, mental, emotional, intellectual, temporal, social, etc., requires time. Go on increasing your esteem, regard and affection for the Supreme Father with strong conviction in His sublime Faith; and your progress, though at times seemingly slow, would be sure and certain. But to get all you desire is a work which necessarily requires time.

(15)

If you be discouraged or disappointed at any time, pray to Him internally, ask for grace and still continue your practice without insisting upon immediate response. These are the ways by which a devotee can proceed on his long journey and you should follow it patiently and perseveringly; and too much impatience nearly amounting to despair is to be carefully avoided.

(16)

Go on with your practice with confidence in Supreme Father's mercy and grace, and try your best to check and control your passion. But if you fail at any time, repent and pray and again proceed on your journey. This is not the work of a few days but of years; and rest assured that through grace you will eventually come out victorious.

(17)

Perfect reformation of character will be brought about in course of time. It is not easy to remove what we have been at pains to establish several years past. But grace is at work and will perform its work more rapidly than can be expected.

(18)

Yes, you may practise concentration when you go to bed before you fall asleep. It is very beneficial, as the whole time you are sleeping after having practised concentra¬tion, the spirit is in a higher plane than when you fall asleep ordinarily.

(19)

…….but greater care should be exercised in future in mixing with worldly people whose aim and object in this world is nothing but the indulgence of their passions, be they sensual, social or political. Their aura is full of loathsome effluvia rising from the mind and body and is, therefore, injurious to the spiritual health of those whose object is to obtain salvation by approaching the Supreme Father.

(20)

It is love or strong affection to approach the Supreme Father that will draw you closer and closer and on one day bring you face to face with the Most Merciful. It is true that *tan*, *man* and *dhan*, or body, mind and money or property must be given up as an offering to the Supreme Father. This, however, does not mean taking away anything by the Supreme Father; but the object in asking for the above offering or sacrifice is to relieve the devotee's mind from the desire of obtaining, possessing and indulging in the riches and the articles and objects of sensual pleasures in this world. This is necessary for the entry in our heart of a strong desire or affection to approach the Supreme Father, which depends much on the mind being emptied of the thoughts of worldly affections and pleasures. All this will be accomplished by Grace provided one perseveres in his efforts to internally change himself. Of course we (human souls") are weak and helpless, have no power to withstand the temptations raised within us; but our Saviour is great and all-powerful and can easily discover, check, remove and subvert all the snares and tricks in our way, provided we sincerely ask for His mercy to help us and are really determined to get rid, mentally and spiritually, of all that attracts our attention and thereby causes obstruction in our practice and affects our love towards the Supreme Father.

Don't, therefore, fear any obstacle or mishap or temporary loss or disadvantage in your way as long as you sincerely long to see Him and have Him, and as such you will by and by become His own. In fact you are beginning to be so regarded by the Supreme Father and will be completely so in course of time as you progress in your practice and advance in your love.

(21)

You should not feel despondent at your wishes not being fulfilled. Go on with your practice and gradually purify your heart and mind of all except the love of Father and some day or other you will realise what you want. Moreover, you will, now and then, in the interior, experience greater joy and pleasure in your practice than usual, which will to a certain extent be a source of satisfaction to you in order to convince you that you are proceeding onward in your path to your destination.

(22)

Your demands are proper but the Supreme Father cannot grant them in full at once; because, you have to ride on two horses and therefore must be able to drive them both without injuring any one's interests.

(23)

You do not know how many births you have undergone; and desires and aims were created and nourished in your mind then and also in the present birth. The Supreme Father can root out anything in a second; but then of what good will it be to you who are living under several covers of mind, senses, and matter of various degrees and lives? The immediate separation of one cover, for instance, will render you insensible and injure or retard your growth (progress) in the same manner as the separation by force of the cover of an unripe fruit from the plant or tree causes it serious injury, and damages its further growth. You do not thoroughly appreciate that you are placed in a material world of causes and effects and that your progress shall be arranged in accordance with the internal laws that govern this world and our body and soul or mind.

(24)

Depend upon the mercy of the Supreme Father, and He will arrange or settle every thing to the real benefit and advantage of His children.

(25)

The Supreme Father is always looking with solicitous care on all His children and grants from time to time divine beatitude and 'internal happiness to the extent which He thinks conducive to their advantage. You should always be looking forward for it and pray for its inward realisation, but do not slacken your efforts when you do not experience it, as He alone knows when it should be granted and when not.

(26)

Sadness is also one of the instruments of progress and almost all whose spiritual advancement has begun have to experience an alternation of such conditions. The Supreme Father is conscious of your resolve to resign yourself entirely to His will and will gradually grant you power to suffer your existence to be mended in accordance with it. He has also been pleased to accept your offer of yourself and your belongings and He now gives them back to you as His *parshadi*. You should now make a judicious use of them and with the consciousness that they are the gifts of your Heavenly Father.

(27)

As regards your occasionally succumbing to the temptation of indulging inordinately in richly prepared dishes, your desire of freeing yourself from it is a hopeful sign and the Supreme Father will gradually grant your request. You should only on such occasions try to exercise greater care than usual and ask inwardly the help of the Supreme Father with humble prayers.

It does not matter much if you take a little more of food when it consists of Radhasoami's *parshadi*, that is to say, after it is offered to the Supreme Father devoutly. But when you go to dine with a friend or relation holding only worldly relationshisp with you, you should not only make an offering of your dish to the Supreme Father before you commence eating but be also carefal to avoid excessive indulgence as far as you possibly can.

(28)

The Supreme Father is, through His grace, regulating every thing according to the requirements of each person and you may rest assured that He will not withhold any favour when the time arrives for it. Eagerness and constant expectation impart motion to the wheels of progress and these should be constantly fostered and held as signs of sure advancement. You should incessantly knock at the door and at the same time have patience to wait till the call is answerd. Secret grace is, however, working at all times although its palpable manifestations are not so often as you wish them to be. These will also gradually increase in frequency and the Supreme Father will grant you power to better perceive the workings of His secret grace.

(29)

It is not proper to force any one against his will to join; but you can pray for them to the Supreme Father.

(30)

Remember the Supreme Father and depend entirely upon His grace and mercy wherever you are and exercise ordinary control on your mind and thoughts. But sometimes a little liberty should be given to the mind to dischage its over-loaded current in some direction little or not wholly opposed to your spiritual benefit, and the equilibrium restored thereby.

(31)

Go on with your practice as best as you can without paying much attention to the non-ableness and disturbing influence of your mind. Have perfect faith in the Supreme Father's grace. It will one day enable you to overcome all difficulties and obstacles. When your efforts fail to put your mind in the right path, pray to the Supreme Father for help, and whether it is forthcoming immediately or later on, depend upon His mercy and grace to bring round the mind gradually. Give up all worldly loves and desires from your heart within or internally. Remember the Supreme Father and repeat His Holy Name as often as you can, day and night, whether it be for a minute or two only at a time, and then you will secure greater help and assistance from above. The Grace is sometimes hidden and concealed and there is some advantage in its non-appearance to you.

(32)

Yes, you should endeavour to place your full reliance on the merciful grace of the Supreme Father Who is always with you and watching your interest. Though His mercy and the reasons for His ordinances cannot always be observed or understood by human beings still He is all kind and in His kindness does what He thinks proper for His children elect. Don't, therefore, be disheartened, but be encouraged and go on trying your best to become His child and ragard Him as your kind, merciful and loving Father, and love Him and His works accordingly. With such determined and persevering efforts you will gradually gain more and more ground and lose nothing at any time. If you suspect that mercy is withdrawn, this is a mere delusion. Such a state of things never occurs, though at times when our feeble mind is not at rest it may appear so. When you are afflicted with worldly pain or anxieties, you are helped the more, but this help is not so apparent and, therefore, the mind thinks otherwise. Apply yourself to your practice and you will find more grace and blessing helping you in your course than heretofore.

(33)

The state of your mind to leave all worldly things is very good, but you need not actually do so in practice. This state is all that is required and will prove very beneficial in your practice.

(34)

All those who have taken the Supreme Father's protection should place their entire trust that He will not only appear to them at the time of death and help them on that occasion (that He will do in every case of His follower's death), but He will even before that time through His mercy appear to them and help them who love Him.

(35)

Don't feel dejected or suspicious about your salvation in consequence of the irregular and unrestrained conduct of your mind. The Supreme Father ever forgives His children's faults when they sincerely repent of them.

(36)

Don't despair, but place your full confidence in the mercy of the Supreme Father and leave everything to His Mauj; which whatever it be, will eventually prove beneficial to your interests. Do what you think proper to relieve your family of inconveniences as far as possible by employing servants and administering medicine. Your practice will in no way suffer from those awkward circumstances which will pass away soon.

(37)

You should try as far as possible, invoking the help and grace of the Supreme Father, to abide by His will and pleasure.

(38)

The Supreme Father is ever watchful over the spiritual and temporal interests of all His children and He alone knows what is most to the advantage of each. Man with his limited and corrupt wisdom cannot understand His mysteri¬ous ways. You should trust and fully believe that whatever He does is always the best.

(39)

The only thing that is expected from you at present is that you should devote yourself to the practice for at least half an hour or three quarters twice a day and read one or two pieces or Shabds of the holy book (about a page or two) daily carefully. This won't take more than two hours a day at the outset and so much time cannot be a strain upon your leisure. You are young and have just commenced work in this world and therefore some allow¬ance appears necessary for your age and for the purpose of enabling you to acquire experience of the hot and cold, good and bad of this world and its lovers. If you attend to devotion with an humble and affectionate heart, the Supreme Father Radhasoami will through His mercy visit you now and then with His grace and thus gradually raise your spirit and mind above the common level and embellish your heart with firm belief in His mercy and grace. As time passes on and your age ripens your practice should increase to double the time by four hours distributed equally or as may suit best into three or four periods of day and night. With a firm and sincere belief in the Supreme Father's mercy and a loving heart you can do a great deal in half an hour than in two hours practice with distraction and disturbance caused by worldly influences and thoughts. If you mind the above advice, the Supreme Father will kindly show His mercy to you, now and then, so as to strengthen your belief and increase your love for His holy feet. Don't despair, for our Supreme Father is kind, liberal and forgiving.

(40)

The Supreme Father's mercy and grace (unbounded as they are) are distributed equally over all; but the difference lies in every one's capacity to receive and enjoy the same. I cannot make myself believe that all of you are backward. There may be instances of that sort, but in all such cases the persons would be found to blame except when you ask for something more than you are at present capable of realising and enjoying and which is incompatible with your present circumstances.

(41)

We must bear in mind that we are playing a double game, i. e., we have affections for this world as well as for our Supreme Father, and that our love of the world and its objects is, to a degree, stronger than that for the Supreme Father, although we are trying our best to raise it above all other affections. Time is, therefore, needed to enable us to relinquish our old habits and overcome our habitual desires and passions; and as they decrease or become weaker and weaker, we rise in our scale of love to our Father. This can be accomplished gradually and the All-merciful Father who has taken us under His protection is ever watchful over our interests and does not let slip a single opportunity to better our condition. But as we have become separated from Him and His abode for long ages and have undergone the vicissitudes of innumerable births and contracted a sort of affinity with, or attachment to, certain passions or desires peculiar to certain bodies, it will, as stated above, take so much time to clear our heart or mind of the rubbish it has gathered during the long sojourn in these spheres below. Do not, therefore, despair of success or be untrustful of the greatest affection and regard of the Merciful Father towards His children, but go on traversing the path before you as fast as you possibly can and you will one day reap the fruit of your labour by receiving more grace than you enjoy at present.

(42)

Your progress is secret and on your onward march you are traversing the ground before you daily, but you know little of the progress you are making and therefore you suspect that you are not doing very well whereas the reverse is the case. I have prayed for you to the Supreme Father to show you more kindness than you have experienced hitherto and hope you will soon derive some sort of content¬ment and internal pleasure so as to satisfy your mind that your complaint is altogether incorrect and that it is owing to your not having fully known the ways and means adopted by the Supreme Father for your advancement.

(43)

Everything depends upon the purity of heart, or in other words, upon the degree of affection each one has for Supreme Father and the extent to which he has cleared his mind of all other affections, or to be more clear, the extent to which one has waived away other or worldly affections and given preference to the most holy love of the Supreme Father.

(44)

Remember that any rapid advance in Prem and Bhakti will affect your attention to business, and this is not consi-dered advisable at present. Get on with your practice as best as you can. The Supreme Father watches your progress closely and you should rest assured that every week and month takes you a step further; but the distance is so very great that like the movement of a large wheel the change is not easily perceptible. Compare your state of mind, etc., say six months back, with the result of six months' practice and you will surely find some improvement. You have to do double work and therefore your movement must necessarily be slow, but it is nevertheless sure and substantial. Place your full confidence in the Merciful Father's mercy and grace and strive to do what you can, leaving the rest to His will and pleasure; and you will see that grace and mercy will attend you in all your work.

(45)

Yes, philosophical teachings and readings greatly retard, nay, seriously interfere with the feeling of love one might have for the Supreme Bsing, our Supreme Father and Mother, and thereby retard our spiritual progress by giving rise to various doubts about the existence of a Supreme Being and consequently the ways and means of approaching Him. These doubts cannot be romoved without your consulting some of our learned and practised brothers.

(46)

The Supreme Father Radhasoami is our true guide. He is always with us, within us, sees us doing every little bit of internal and external work and helps us in every thing good, while the evil spirit Kal whose agent the mind is, also always with us, leads us in a quite different direction. All this depends upon our tendencies or inclinations. This tendency or inclination for good or bad grows with our company or associations.

(47)

It is necessary for every one who wishes to know anything of worldly science or art to have a teacher of that science or art; and so it is with the science of knowing ourselves and our God. Some one practised in this art must teach us. If he is not a perfect teacher, let him be a monitor. But no one unless practically acquainted with this knowledge could be of any use to us. Such a one might be called our guide or friend in this world; but the real Sat Guru is the Supreme Being Himself and He should be accepted and adored as Sat Guru and Supreme Father.

(48)

I have prayed to the Supreme Father in your behalf; and please do the same internally yourself; and by and by you will observe Supreme Father's mercy and grace doing the needful work within you. Don't be disheartened by a little delay; but continue your devotion — concentration (Dhyan), if not devotion (Bhajan) — regularly, placing your full trust in the mercy of the Supreme Father.

(49)

There is only one way of approaching the Supreme Father, viz, Surat Shabd Yoga, which is the imperial highway to heaven. All other systems belong to lower regions; they have their origin in these and end there and never enter even the precincts of the Dayal Desh or the pure spiritual regions occupied by the Supreme Being.

(50)

The blessing you crave for will be conferred on you by the Supreme Father provided you trust in Him fully and think of Him or remember Him now and then by repeating His Holy Name and thinking of His Holy Charans. Do not be disheartened. The affection or love (attraction) is reciprocal. The more you love the Supreme Father, the more His mercy and grace will attend you in all your work.

(51)

I would advise you not to practise Pranayam. It may injure your health.

(52)

The spiritual status of each and all differs widely from that of another and the circumstances in which one is placed are suited duly to the requirements of his case. It is not without some special object that the Supreme Father has allowed His children to be subjected to severe bodily ailments. Immense spiritual benefit will be their result. The Supreme and Merciful Father at the same time grants patience and courage to bear those sufferings.

(53)

Sorry to hear of the complaints of your mind. The only remedy is to go on with your practice regularly, placing your trust in the mercy of the Supreme Father who will gardually purify the mind by His grace. The evil influences are not rooted unless they have spent their force to a certain extent and therefore you need not be disheartened at the vagaries of the mind.

(54)

It is true that those who are living with Beloved Father are the most fortunate beings on the face of the earth; but those who, having faith in His boundless mercy, are yearning for His company and ever praying for their internal refor-mation so as to be made fit for His mercy, are none the less fortunate. And one day at the proper time the Supreme Father will grant their prayers and bless them with His company either internally or in the shape of interview. You need not therefore be dejected if you feel yourself not so pure as to be fit for His mercy. He is ever merciful and His grace is being freely bestowed upon all who put their faith and trust in Him. But this mercy and grace are palpably felt within in the shape of love for Him and internal pleasure at the time of devotional practice when the mind becomes purified, and the first step towards the attainment of this purified condition of mind is to know one's impurities and to pray for their being removed.

(55)

What you have stated about yourself is the case with almost every one before his entry into this sublime Faith. But as soon as he joins it and watches his mind and its actions carefully so as to check the overgrowth of worldly desires and exerts himself to create and expand far and wide onward his affection for the Supreme Father, he is certain to receive in course of time the Most Merciful and Loving Father's grace to help in his task in view, i. e., to raise his mind and spirit gradually to a higher and higher sphere and status. Sacrifice internally and sincerely all your desire and esteem for this world and its objects and your mind will become tame and act according to your new affection in subduing all its passions and directing its course onward instead of downward as it used to do formerly.

(56)

Have full belief in the Supreme Father and Surat Shabd Yoga (the only imperial highway to heaven) and full confi-dence in His mercy and grace and you will find yourself under the Father's protection at all times and your mind and spirit working their way easily, though slowly, propelled by love and eager desire to approach the Supreme Father. Don't be disheartened or discouraged. The Father's love is full of mercy; all your shortcomings will be forgiven if you reform your conduct at once. Strengthen your affection towards Him and you will then see that you will experience no obstacle or difficulty in your journey. Have what your mind through its habit of long ages and numerous births may present but even these will be easily overcome and removed by redoubled grace and mercy if the Holy Name is mentally and spiritually repeated as often as possible not only at the time of devotion but at all hours also and the practice of hearing internal spiritual sound is carried on regularly.

(57)

Any display of extraordinary powers, attendant to some extent on play of higher self, such as explained in your note, are extremely prejudicial and injurious to your spiritual progress, and as such you are strictly enjoined never to make use or a show of them, otherwise your progress will be stopped and your way to Chaurásí pavad. You should not therefore let any body, although he may be your nearest kin, know any thing that you may become aware of beforehand. Your chief object in performing our modes of devotion should be to raise your spirit to the higher regions for eventual attainment of the region of pure spirit and everlasting bliss and the consequent emancipation, and no possession of extraordinary powers of the regions in the way should therefore deviate you from your true path and goal.

(58)

There is no harm in praying for the spiritual welfare of your relatives, subject to the approval of the Supreme Father, but even such prayer should not be too frequent and pressing. As to others, the Supreme Father is Himself taking care of them in the manner He considers most proper and you have no business to interfere in His supreme ordainments.

(59)

Too much reading without necessity is injurious for it creates too many bewildering thoughts in the mind which eventually interfere seriously with the practice. If you feel satisfied with the principles of Radhasoami Faith you can derive no further advantage by reading other books except in some few cases receiving testimony from them. I hope you will find that you can derive very little benefit from studying other books. I don't wish you to give up reading altogether as it might in many cases help you in your practice by giving you fresh evidence in support of your new Faith.

(60)

You seem to have a very delicate constitution which is subject to ill-health so often. You cannot therefore practise devotion as usual on such occasions. But please let your thoughts be now and then turned towards the Supreme Father's Charan at the first or the second stage. This practice at such times will give you some relief as well as spiritual strength; and you will find it very nearly equal to Bhajan in its results or effects. Let your thoughts remain so fixed for at least 15 or 20 minutes or more when practicable and do so as often during day and night as you conveniently can. If you remember the Supreme Father by practising devotion and by sometimes repeating the Holy Name you will find that Grace won't forsake you, but on the other hand will always extend its protection to you in all matters.

(61)

Go on with your practice as much as you can and the Supreme Father, through His mercy, will gradually help you in the purification of the mind; and the devotional practice will then become easy and pleasant; but this cannot be accomplished soon and therefore patience and trust should be adhered to.

(62)

The sound practice cannot be properly performed if you don't give up fish, which you should do gradually; otherwise there will not be much progress.

(63)

Go on increasing and strengthening your trust in and love for the Supreme Father and keep your full belief and entire confidence in His mercy and grace. Nothing more is wanted from you. The rest of the work will be done by the Supreme Father Himself.

(64)

In our religion practical means are taught of raising the spirit internally towards its source within the body as all the various spheres of creation are present on a small scale in our body, which is the microcosm of the macrocosm. This is done by means of the word or sound current which is present every where and by which the whole creation was manifested in the beginning, as is hinted in all extant religions. The sound current is also the spirit and life current; and as the spirit is raised by its help to the true spiritual source, greater spirituality, intelligen¬ce and pleasure are derived thereby at each step. But if it is directed wholly to worldly things or to present religions which deal with outward forms only, the spiritual force will deteriorate and even the assumption of a human body will not be possible after death and the spirit will have to wander in trouble from one brute form to another.

(65)

I am sorry that certain things have done serious injury in the matter of your spiritual progress; but you need not be apprehensive of any calamitous result. You have taken your residence in the kingdom of Kal and Maya and you will therefore be required to give a sort of taxes to those Beings. But on a little consideration you will find that you pay taxes not from your real property (Love and Bhakti) but from the properties of Kal and Maya; or in other words, you do away with the poisonous effects by the administration of poison itself. What is required of you is to see that your belief and confidence in the Supreme Father is not in the least shaken by the ill-advised insinua¬tions of mind, the agent of Kal. In other words, you must not forget that you are not of this earth, earthy. You being a ray from Sat Purush, your real place is at the Dhur Pad, Radhasoami regions.

(66)

Go on regularly with your practice, keeping your mind and senses undisturbed as far as possible; and trust to the mercy of the Supreme Father to grant you strength gradually as you advance. You progress inward daily; there is no such thing as retrograde movement.

(67)

Yes, there are hellish regions where heat or fire predo-minates. They are a horror to the beings of this earth in their corporeal or astral body.

(68)

You should carefully control your passions and imagination. All past faults and shortcomings will be forgiven by the Supreme Father if you only take greater care for the future and avoid them.

(69)

If you leave work, you won't be able to practise devotion as without some manual labour your mind and spirit will not be in a fit position to rise. It is owing to this want or absence of work that Sadhus or mendicants of all creeds are wandering about here and there without the least thought of their spiritual advancement. There is a certain stage up to which a man should work. After reaching it he can relinquish world and work easily. You should therefore stay at — and do some work and perform devotion. Your stay here will make you dull and eventually render you unfit for anything.

(70)

It is not an easy matter to subdue the mind and senses in a short time. Go on practising devotion and joining Satsang, reading the books, etc., and you will gradually secure salvation by the mercy of the Supreme Father, Radhasoami Dayal.

(71)

Your own nature is sometimes reflected in others. When you discover such a thing, try to root out evil from your own mind. If you are sincere in your determination and perseverance, Grace will help; but many prayers are not the outcome of a sincere heart and therefore the delay for the removal of the passion or desire complained of. But don't be discouraged. Go on practising and praying and Grace will help you when the time comes.

(72)

When ill you should always place yourself under proper medical treatment and you should not imagine that you can do without medicine, much less should any one know that a thing of the kind is possible in your case under any circumstances. The only thing that is required of you is to take medicine after prayer or Dhyan and repetition mentally of the Holy Name. In fact in all your business you should pray and repeat the Name before actually doing anything. This will give you strength and peace of mind and prevent you at many a time from unconsciously doing wrong things.

(73)

Name is power but the power varies in strength and magnitude in accordance with the manner it is understood and uttered and the place whence it emanates. In the world in which we live all names as used and understood are fictitious, i. e., not real. But even fictitious names are full of powers. For all that we learn and understand we learn by names. Unless any object either subjective or objective, has a name assigned to it the object itself would never be understood. All classifications in nature are classified by names and it is only by name that anything and everything is understood. The first manifestation of Name is the first manifestation of Sound. This originally occurred in the Dayal Desh region and in process of changes it came down to Sat Lok upto which the Name according to *Sant Mat* is real, unchangeable, all powerful and indestructible. From Sat Lok the Name came to be of diverse character of which nothing is known except by Sants till the name or sound came to be known as Par Brahm. "Spiritual Effulgence" (the voice of silence) referred to by you means *Chit Akash*, the abode of three sons of *Triloki Nath Jot Niranjan*, whereas the Name of Radhasoami in which you were initiated is the first Name belonging to the first Region and can have no comparison with the name Maya Brahm or "voice of silence" of any kind.

Name is Guru and Guru is Name. The Name cannot under any circumstances be obtained without Guru, and Guru is Sound, I mean purest possible Spiritual Sound personified. So Name is regarded as Guru and Guru is Name. But as Guru is the medium for obtaining Sound and as Guru assumes human form with a view to teach the grades and shades of Name and Sound, it is abolutely necessary that Guru Swamp should under all circumstances be your real guide.

(74)

You are quite right in assuming that the pleader's line is not intended for you, indeed pleader's and barrister's lines are not often congenial to the tastes and instructions of practitioners of Surat Shabd Yoga.

(75)

You are quite right in saying that true and sincere love and Bhakti are what is required of a practitioner like yourself. It is a stupendous idea and only idea by which true redemption can be effected but it cannot be the work of a day or a month or a year. Since a very long time, i. e., for ages and ages the mind has, in a manner, become the slave of the senses and unless the turn of mind or rather the downward currents emanating from the mind be taken upward, through the mercy and grace of the Sant Sat Guru Radhasoami, it would not be possible to create Bhakti or assimilate Surat with Shabd. You need not be disappointed and you should not lose heart and further you should bear in mind that when you have been initiated in the Sublime Faith and when you had been at the head qnarters station, be rest assured that you are under the protection of the Supreme Father.

(76)

The killing of the mind means the reversing of the currents emanating therefrom from the downward to the upward direction. With this process not only is the body mortified but the life or power or potentiality of the senses becomes extinct. When the mind and its several columns are turned away from the physical field of mutual or civil war, apathy and drowsiness must of themselves go away. You will thus see that what is required of you is to adopt such means as will gradually tend towards the reversal of the current of the mind from the downward or animal vitality to that of upward or heavenly or spiritual direction. Being merged in sensual or worldly gratifications where your mind in its connection with the senses and passions as well as the objective world is supreme, you are not powerful to get away from the clutches of mind or kill it in the manner indicated above. It becomes, therefore, essentially necessary for you to take the shelter of one who knows how to kill the mind or one who has already killed the mind or one who has descended from the highest region beyond the reaches of the higher mind with a view to show to the world not by words but by deeds how to live and move in the physical body without being influenced by the mind, the senses, the passions, and the objective world. The latter personage is known by the name of Guru that one should associate with; and it is therefore enjoined that with a view to bring the mind and senses under subjection one should associate with the Guru. The image of the Guru is Sound and your real image is sound also; and therefore, the point where the two (Guru and Chela) meet is the one where in reality there is the resounding and hence it has been said:—

गुरु के संग शब्द पुकारो

From the above it will, no doubt, be clear to you that all that is necessary is to merge one's self into the Guru. It is for this reason that Garu has had to assume two forms, viz., personal and impersonal forms, whereas (as a matter of fact), He is both beyond personality and impersonality. Human beings live and move in rotations in three regions, physical, mental and spiritual, and to enable them to traverse from one to another the Sat Guru has had to assume all these forms. Your uppermost idea should, therefore, revolve into the Guru and nothing but the Guru. If this be done, every thing required of you will of itself be regulated.

(77)

Taking only one meal a day is more applicable to Sadhus, but as regards the family man having had business all that is necessary is to take meals by one third less than the total quantity. If food is essentially necessary for you at night, you should not abstain from taking it, say, by two-thirds only; or take a little food and a certain quantity of milk.

(78)

The Supreme Father is ready and willing to protect you; but you must suffer the consequences of your past and present actions. Even after duly coming under His protection if you indulge yourself in such vices you cannot expect to receive His mercy with impunity. The Kal Punish will take his due, but with the sanction of the ever-merciful Supreme Father. Show yourself truly repen¬tant and become sincere in at once giving up your sinful habits and you will find the ever-flowing mercy and grace of the Supreme Father to fall in torrents upon you. If you try to follow the instructions contained in the above, you will find that the tendencies of your mind and senses towards evil propensities will gradually decline and you will then experience much ras (pleasure) and anand (bliss) in your devotional practices.

(79)

The morning time will be the best for you to prac¬tise Bhajan. You may sit up in Bhajan as soon as you leave your bed or after answering the calls of nature and washing your hands, feet, etc.; but practise devotion before you commence your day's work.

(80)

The disturbances you speak of are with every one in the beginning for a few days only. They occur through the grace of the Supreme Father to purify our mind by removing accumulated evil thoughts from it. Don't be afraid. Go on with your devotional practice as prescribed with such care and attention that other thoughts may not come at the time and leave the rest to the mercy of Supreme Father. As you are accustomed to perform your school duties for certain hours in the day, leaving aside all other thoughts for the time, so for the sake of spiritual advancement it is most necessary that you should determine in your mind immediately before commencing your devo¬tional practice not to allow as far as possible any worldly thoughts to enter into your mind as long as you are engag¬ed in it. During the whole day as you perform all other worldly work you should direct and fix your attention for a minute or two or say four or five minutes on the first and second spheres thinking at the same time of the aspects of those spheres. Careful reading of at least two Shabds morning and evening from the holy books which may seem sweet to you and regular attendance in the Satsang nearest to your place will be of great help to remove the evil thoughts from your mind. You may also keep a photo of Supreme Father before you now and then to represent the features in Dhyan.

(81)

You should fully rely on the mercy and grace of the Supreme Father who guides, directs, watches and protects the interests of all who come sincerely and unhe¬sitatingly under His benign rule and protection. Go on with your practice as much and as carefully as you can and at the same time exercise as much authority and influence over your mind and senses as you possibly can and leave the rest to be done and disposed of by the Supreme Father in the manner and at the time He thinks best.

(82)

Sorry to hear of the disturbance of your mind. You need not however be disappointed by it. Such a state of mind is a necessary step in the course of our devotional practice, and it is fraught with much benefit although apparently it seems to the contrary. It is in this way that the mind becoming conscious of its thorough unworthiness and filthiness becomes truly meek and is thus gradually reformed. You should, accordingly, placing your trustt in the mercy of the Supreme Father, and considering the present also as a special grace of His, go on with your practice and perusal of the holy book as much as you can. In this way after some time the mind will become gradually purified, and fresh indications of the grace and mercy and consequent bliss will become apparent.

(83)

The entire war between the artillery of Kal and Dayal is to be a long one, but in the end the Kal must yield and Surat must reach its Nij Desh. Two, three or four lives may be the full period according to the degree of love you bear to the Supreme Father. Most part of this period is, however, to be passed in an ever increasing bliss and there is no reason for despondency. The war has a great deal more of sweetness throughout about it than of bitterness under the benign protection of Sat Guru Dayal.

(84)

The Supreme Father is gradually every day delivering you of bondage; but because the ties are very many and very strong and you do not feel yourself free you think that you are not progressing. Mind your sinfulness and' weakness so far as is necessary to increase your depen¬dence on the Supreme Father and to make your will subordinate to His; but let not these torment you. In spite of all your faults He took you to His Charan; and in spite of those you daily grow dearer to Him. Your ent¬rance into His region of mercy and enjoying the bliss of His lovely face is guaranteed to you. As you grow purer with His grace, so will you love Him the more, and recognise Him and His Mauj the more. With the power you possess try earnestly to carry on your devotion accord¬ing to instructions, and whenever you fail, hold fast by His Charan in full faith that there alone lies your hope and help; and there is no wonder if you see His resplen¬dent face in this life, nay, at no distant date hence.

27
THE HISTORIC LETTER WRITTEN BY HUZUR MAHARAJ TO SETH SAHEB UNDER THE COMMAND AND INSTRUCTIONS OF SOAMIJI MAHARAJ, ON WHICH ARE BASED BACHANS 250, 251 AND 252 OF SAR BACHAN RADHASOAMI PROSE

(Translation)

My dear respected Seth Sudarshan Singh Saheb !

May you be blessed with the special grace of the Supreme Father! After hearty Radhasoami, the receipt of two pieces of your diary is acknowledged. The diary has not yet been read out to His Graciousness. Having, however, cursorily perused the contents, I read out two questions, which appeared to be important, and obtained the gracious commands which I am writing for your information.

The first question relates to the performance of Bhajan and Sumiran during examination days. His August Grace has ordered that you need not exert much. You may perform Bhajan and Sumiran whenever you have time to do so. You need not stick to the fixed and scheduled period of time. Do not undergo any hardship unecessarily. When the examination is over, you may devote as much time as you can manage.

Your second question relates to the acceptance of a perfect Guru after the departure of the first Shabd-Bhedi Guru (Guru knowing the secrets of Shabd). The gracious orders in this behalf are, 'If; a person, who is first under the guidance of a guru, who does not know the secret of Shabd practice, meets with the Sat Guru who knows it, he should immediately renounce the first guru and come under the protection of the Sat Guru.

Saying:—

Jhoote guru kí tek ko, tajat na keeje bar Dwar na páwe Shabd ká, bhatke barambár.

(Delay not in renouncing your faith in a false guru, otherwise, you will not find the gateway to Shabd, and will go astray every time.) Rather, that guru should also join his disciple in accepting the protection of such a Sat Guru".

Secondly, "He who first meets a guru who knows the secrets of Shabd but has not yet attained perfection, and later on meets the Sat Guru, who is perfect in Shabd prac¬tices, should consider the previous guru as included in the perfect Sat Guru and take the protection of the latter. It is also incumbent on his guru to follow the example of his disciple and surrender himself to the Sat Guru. But if he is jealous and conceited, he will not come under the protection of the Sat Guru. In that case the disciple should have no connection with him and should come under the protection of the Perfect Sat Guru."

Thirdly, "There is a person, who has met with the perfect Sat Guru, performs His service, attends His Satsang and has love for and faith in Him, but before he fully achieves his object, i. e., gels any inner realization, the Sat Guru departs, such a person should, if he is keen to attain his goal, cultivate the same love for, and faith in, the succeeding Sat Guru, that is, the one appointed by the departed Sat Guru and should perform His service, attend His Satsang and consider the departed Guru as present in Him. He should know that Shabd forms of the Sant Sat Guru and the Sant are one, though outwardly in physical forms they appear two".

"As regards faith in the past Sat Guru, it is not beneficial for the reason that no love can be generated for Him, because the devotee has not seen Him, nor attended His Satsang. If a man has not actually met the Sat Guru, he can have little devotion in His Feet. Therefore, an

earnest devotee ought to devote himself to the succeeding Sat Guru of the time. He should make no distinction between Him and the previous Sat Guru, except the human form; and thus have his work accomplished. But if a man is not keen on further progress, he should, with love for and faith in, the former Sat Guru in his heart, meditate on His Form and perform the practices taught by Him. In the end that Sat Guru will, by that very form, help him, as far as possible. But his ultimate object will not be fully achieved, he will have to take birth again and meet the Sat Guru. Then if he devotes himself to Him, and attends His Satsang, he will attain complete salvation".

And His Graciousness has further added, "When the Sat Guru of the time departs, He appoints some one as His successor, in whom he reincarnates and thus continues the work of regeneration of Jivas as before. When, however, such is not the Mauj, He retires to His original abode. Therefore, an earnest devotee should make no distinction between the previous Sat Guru and His successor. But those who are prejudiced and biased, will not accept the allegiance of the succeeding Sant Sat Guru. For this reason their progress will stop at the stage, they had reached during the time of the former Sat Guru and there would, therefore, be no further progress and improvement."

You had asked only one question. But Seth Sujan Singh put many other questions, and thus a detailed reply was obtained, which has been exactly and accurately communicated to you for your information. It is hoped there would now remain no doubt or misgiving of any sort. Rest is all right. His Graciousness and Radhaji send you Daya. Seth Pratap Singh Saheb, Seth Sujan Singh and all

Satsangis and Satsangins tender their Radhasoami to you. Please convey Radhasoami to ….. Today is Diwálí. Compliments to you and all. Please convey my salutation to …. You must have received the letter posted prior to this.

Humblest of the humble
Salig Ram

28
EXTRACTS FROM HUZUR MAHARAJ'S LETTERS TO MAHARAJ SAHEB AND BABUJI MAHARAJ

(1)

I am sorry to hear that you have been suffering so much from uneasiness of your mind and its unwholesome influence, but keep heart and don't be afraid, for nothing wrong or injurious to your vital interests can occur so long as you keep your look at the Supreme Father's feet and merciful help.

(2)

The most kind and merciful Father has taken you under His own protection and His kindness and mercy will extend their beneficent influence over your spirit and heart wherever you be and in whatever circumstances you are placed. So have full trust in His soothing powers and repose entire confidence in the sacred influence which His most holy feet exercise in developing your internal resources. It is necessary to obtain sufficient strength to control your passions and desires, that you should come face to face with them and try your strength with them and if you find yourself weak and unable to cope, to pray for the necessary aid and help from your Supreme Father who is ever ready to bestow it upon you so that you may see how kind and merciful He is and how carefully your interests are guarded by His holy blessings.

(3)

Under His merciful protection the spirit will thrive and the mind gradually lose its injurious and harmful tendencies. Pray to your most beloved and merciful Father in time of need as well as at other times and you will readily observe its efficacy.



Huzur Maharaj and Maharaj Saheb



Maharaj Saheb and Babuji Maharaj

(4)

Don't be much afraid of mind. Place your full confidence and trust in our Supreme Father Radhasoami's grace and mercy and you will be helped on all occasions whenever you will implore for it. Continue to pray and ask for what you want and it will be granted to you by our most beloved Father when suitable opportunity offers. Any delay that occurs will be to your benefit and advantage. This is my opinion and I hope your past expe¬rience will enable you to judge whether or not the above opinion is correct.

(5)

Make move in all possible directions and rest content¬ed with what the Supreme Merciful Father does for you.

(6)

Supreme Father mercifully watches you wherever you may be and His grace is always with you. Depend upon His mercy and Daya and you will always see His grace responding to your prayers and provid-ing for your require-ments according to His Mauj or Will.

True, you must feel the separation keenly but there is something hidden in whatever our beloved Father does for us. The benefits are not so apparent at present but you will know of them by and by. Continue your prayers and longing for what you desire and our loving Father will grant 3 our request in the manner and at the time most beneficial to you and your family. Don't be disheartened but place your full confidence in His mercy as hitherto and everything will soon come off according to your heart's desire after a little patience.

(8)

Don't be much afraid of your mind and Kal's doings. They as well as the spirit are watched by the Supreme Father and you must not fear any disadvantage accruing from their action.

(9)

Our all hope and trust lie in the mercy and grace of the Supreme Father and we must bear patiently what He does for us. He is not unmindful of our interests, but we must at the same time keep Him in mind arid look to His mercy for help and blessing in all matters. We should not forget or neglect our duty to Him which is to love Him with our heart as much as we can and remem¬ber Him in all our actions and works with implicit faith and confidence in His fatherly affection towards His children.

(10)

As regards your progress in spiritual advancement I feel certain that the Supreme Father will never leave you unguarded wherever you may be and that His bless¬ings and mercy will accompany your exertions in this direction whether you be here or in Allahabad. There will no doubt be a little apparent loss owing to your separation from daily Satsang but it will more than be compensated by the progress you will make internally in the purification and exaltation of your spirit and mind. Of course the mind will show itself to you in its various phases but this.is necessary in order to enable you to mark and observe its phases and then to: adopt counter measures to defeat its object and. thus eventually overcome alt its attacks and snares and gain an everlasting victory. All this will not last long but so long as it is the pleasure of the Supreme Father to keep you there we must abide by His will cheerfully and hope for a better change from His grace and mercy.

(11)

The Merciful Father is always with you, and will shower His grace wherever you be. Monthly trips are too expensive and I don't approve of them now. Hitherto I did not object to them as 1 saw greater advantage in such visits, **but now you and Madhav Prasad having thoroughly under-stood the principles and pros and cons of the sublime Faith you have adopted, there is no further necessity for so quick visits. You can now ask for grace and you will obtain it direct. A communication is now established between you and the Supreme Father and messages of prayers and mercy and grace can be exchanged without any obstacle in the way.**

(12)

The Supreme and Mercifal Father is with yon and with them all ever watchful of your actions and the state of your mind and body — so rest assured of protection and mercy from Him at all hours.

(13)

I am also anxious to see you reside here but there is some delay in your object being attained and this delay will in no way prove injurious to your spiritual and temporal interests.

(14)

Don't be afraid of mind and its tricks. Centre your affections in the Supreme Father within and continue to try as much as possible and convenient to raise your spirit and mind in your practice. This will render the enemy weaker 'and weaker every day and all its flights and tricks will disappear gradually through the Supreme Father's grace and blessings.

(15)

I have noted your complaint of the overpowering strength shown by your mind since your departure. As already remarked by you, the Supreme and Merciful Father watches you everywhere and through His grace potects your interests. Let the mind show its propensities as it may but the overpowering grace accompanies you always and everywhere and it will impart to you sufficient strength to eventually control the powers of mind and senses.

(16)

If the mind leads you astray, you should on your part endeavour to fix your attention a little more strongly in Radhasoami Form and offer more prayers within yourself in a few chosen words or lines of our holy books. Recollect what our Supreme Father says so mercifully in this line.

सहेली मत तू मन में हार ।
दिखाऊं जग का वार और पार ।।

(S. B. Poetry, part 2, page 237, couplet 3) and the following lines.

And He will keep His word and help us all in our journey towards the heavenly regions. You should also weigh carefully the movements of your mind and see whether or not some of them have for their object your immediate or some distant benefit spiritual or temporal for, in the present circumstances of your life, both have to be guarded by the loving Father though the former more strongly than the latter. If your daily devotion does not in any way suffer from the awkward movements of the mind, you need not be too uneasy, though a little care and watch should invariably be exercised, to prevent its gaining ground and further extending its encroachments. Under any circums¬tances remember the Supreme Father with strong degree of love and affection and He will impart you strength to over¬come the opposite influences.

(17)

Your mother is advancing spiritually during these days of her illness. It is a sort of lesson to you and the members of your family to see with your own eyes how the spirit shows its powers when the body is inactive and what progress onwards can be made by our spirit, when the influence exercised by the flesh ceases or is subdued. No matter whether she takes any food or not.   She acquires her strength from the spiritual force which reigns predomi-nant in every human being, but does not or cannot show itself so vividly until the flesh or body is strong and exercises its lower influences, every day's delay is in truth beneficial to your mother's spiritual health and advancement, though it is tiresome and unpleasant to others who have to watch her during her illness. Don't therefore be impatient but wait patiently the day fixed by the Supreme Being for her departure from the bondage of the body. If your leave is spent, no matter. You can apply for and obtain further extension if necessary. I quite understand the cause and object of your impatience but as this is the last service you can perform to your good and loving mother, you should render it cheerfully the more so as it would result in the sublimation of her spirit. Your presence is more soothing to her than that of any one else and therefore it will not be advisable for you to leave Benares until she continues in such a state of health. You will not be merely doing service but acquiring great benefit from your observation of her condition for the advancement of your own soul or spirit. Again not only yourself, but every one of your family will be benefited to the extent he will eagerly and inquisitively watch her progress towards the source of our spirits.

(18)

Very glad to hear of the spiritual progress made by your good mother. She is indeed very fortunate. The Supreme Father is indeed showering grace upon her. The delay in her leaving the mortal frame is fraught with great advantage to her. Her spirit is being raised higher and higher and it is intended that she should be able to retain her position there and while living, enjoy the kindness and mercy shown her and leave this world and body without the least desire to return to it again and be at the same time firm and strong in her faith as well as capable of retaining what she has gained. What could be done for others in years, she is reaping that advantage in days. I am further glad to hear that you are also proceeding well with your practice.

(19)

Let the mind play its tricks but it can do you no harm. A little playful exercise is required to extend the spirit power to all parts of the body after it is withdrawn at the time of practice, but the usual watch and control should be kept up otherwise if the string be let loose, you do not know to what distance it might drag itself.

(20)

Glad to hear of the exalted spiritual condition of your mother. The Supreme Father is indeed very kind to her. You should not be sorry if she does not take any food or medicine at any time. She can acquire sufficient strength from the spiritual source for her maintenace in her present condition which is being changed for the better by the grace of the Supreme Father from time to time.

(21)

Yes, I understand fully the anxiety and impatience under which you must be labouring in Benaras to come here. But wait the time appointed and, through the grace of the Supreme Father, every thing will come round.

(22)

Be cautious not to cause annoyance to any friend or relation, without any particular reason for it. In concord, the other party will be benefited, while discord will be disadvantageous to him and distressful to you. In short, so long as dealings with the worldly people have to be maintained, try to please them, and show consideration to them as far as possible, and without detriment to your interests. This will do good to all concerned.

(23)

Yes, there will be some difference between your state of mind here and there but never mind. It is necessary at least at present or for some short time to come that there should be short separation to enable you to judge of the progress you are making and then to try to remove the cause of difference as far or as much as possible with the help of the grace of our beloved Supreme Father.

(24)

Yes, your love for Satsang isi great and I have every reason to hope that our most Merciful Father, through His mercy and grace, will sooner or later grant your request.

(25)

Yes, you are quite right in finding some difference in the condition of your mind when here and at Allahabad but this discovery will have the effect of your exerting yourself more and more towards the purification of your mind and the sublimation of your spirit in accordance as the mind is freed from the temptations of this world, also of inducing you to pray more strongly and heartily to the Supreme and Loving Father for a change which will enable you to enjoy the pleasure of the holy Satsang every day. I also join with you in your prayer to the same effect and implore mercy for the change being brought about as soon as His grace and kindness consider it proper to grant.

(26)

Your Bhakti won't suffer in any way by the distance which intervenes between you and the Satsang held here.

(27)

The description you have given of your state of mind during devotional period is all right. It shows how the Supreme Father Radhasoami takes care of you. You should of course regret the tricks that are played by mind but at the same time understand that they are to your advantage in your present state of progress. The loving Father will gradually vouchsafe further grace and mercy as He finds time and opportunity and exalts and expands your capacity to receive and enjoy the grace so conferred. Nevertheless you might continue to ask now and then.

(28)

Yes, I understand what you say about your weakness. You can easily imagine that to restore equilibrium the mind must think of something worldly to bring the spirit down. Of course your after-regret for your weakness is sincere and rnust continue in order to restore the mind current to its proper place and such a state of things must continne for the present but it will gradually vanish or disappear as the mind acquires more and more strength from increased belief and affection for the Supreme Father and sincere indifference and abhorrence to the objects of sensual pleasure. At present the affection for such pleasures is hidden or concealed. It is only made manifest, when your spirit and mind are raised a little. Don't therefore be disheartened. It is the effect of the increased grace and mercy. You are ever in the Supreme Father's lap and under His mercy's special care and protection. Your heart must be cleansed and this is the process whereby all filthy desires and affections are discharged like bodily eruptions, when the blood within is not clean.

(29)

You should await cheerfully the Supreme Father Radhasoami's will and pleasure. If He considers it advantageous for you to bring you here, He will mercifully sanction your transfer, otherwise let the expected appoint-ment go and remain where the Father wishes to keep you for the present. He knows best in what consists our advantage, whereas our mind is liable to err in making an estimate of good or evil results from works or acts or changes of our own production or imagi-nation.

(30)

Glad to hear of your doing well in your practice. The mind cannot be so easily subdued. It will continue to play its tricks and trifles for some time to come, but there is no fear as the protecting hand of the Supreme Father is always ready to help you or to raise you whenever you happen to fall before the enemy.

(31)

Yes, this religion is the Supreme but there are very few in the world really anxious to enquire about their own self and their Father from whom they have sprung and much less ready to give up or partially sacrifice their worldly desires in return for perfect salvation of their soul. We must therefore consider ourselves very fortunate and feel grateful to the Supreme Father for the mercy He has shown in creating or granting a spark of His own love in our unclean breasts.

(32)

Glad to hear of your experiences and the benefit you are deriving from your practices and the disturbing influence you meet in your way. All this point out to the great mercy and grace which are being shown to you by our Merciful and Kind Supreme Father and I hope you will continue to merit them in a larger quantity and to a greater extent hereafter.

(33)

Glad to hear you are proceeding well with your spiritual practice. The pain of separation you feel so much might be found at some time very severe, but please bear it, my dear and beloved friend, a little patiently at least for the present. Such seems to be the will and pleasure of our Supreme Merciful Father, who is showering grace upon you to the highest degree in comparison to all the rest and whose mercy is watching you, wherever you be for some time to come.

(34)

Wait and see what our Supreme and Gracious Father wills. It will be to our best advantage.

(35)

Go on with your practice as you can at Allahabad, and visit Agra every second or third month. There must be some reason for your request not being complied with at present and this reason though not known to us must be fraught with some advantage for you. Do not therefore be acting in hurry.

(36)

Whatever you say about the state of your mind is all right. But exert yourself and eventually you will overcome all obstacles through Supreme Father Radhasoami's grace and mercy. Whatever is being done is through Huzur's Mauj and Daya and the result thereof will never prove disadvantageous to you or to any one else.

(37)

Whatever you say about the mind and its tricks and snares is all right but as I have often observed, you should rest assured of the Supreme Father's mercy and grace which watches and helps you at all times.

(38)

You and every one naturally desire that your state of mind should be such as to be always calm and quiet and full of affection and love for the Supreme Being, but if such a condition were granted it would prove a bar to your advancement, because then there will be no desire for further onward progress.

(39)

Your request is right but you should understand that such strength as you ask for cannot be given at a time. The organs concerned being very delicate and most important, will acquire the habit of working with less spiritual power than hitherto in course of time. It depends upon its natural power and construction to undergo the change necessary for the growth of spiritual power in your practice and as far as I am aware it will take some time before the object you have in view can be accomplished and this delay should not cause much uneasiness to you. Of course a little anxiety is necessary but too much of it might cause despair and hopelessness which should be carefully avoided. Grace is always with you and the stronger your affection the easier the task before you, but even then the result expected will be obtained gradually, not very slowly but as quickly as is compatible with the welfare of your constitution and your business and the surround¬ings etc., at present. Everything is already by the grace of the Supreme Father adapted to your high spiritual interests and you should not therefore be dejected in your spirits but fight on and pave your way out with full assurance of success through the mercy and blessings of the Supreme Father.

(40)

Till that time, go on with your office work as you best can. Your spiritual practice may be continued as usual but without much physical effort for immediate and rapid rising of the spirii to the higher regions. The Supreme Father, as I have told you again and again, is watching you always and showing His grace and mercy beyond what you ask and will continue His blessings accordingly as it suits His pleasure and your requirements.

(41)

Glad to hear you are progressing well. Your stay at a distance is a fruitful source of grace and mercy in these days. The all kind Supreme Father is watching you and all and is showering His mercy upon you in particular. A time will come through His grace when you will have the pleasure and benefit of the Satsang but until this time approaches, great mercy is being shown to you towards raising your spiritual status.

(42)

Try what you can, depending upon grace for success of your plan. The Supreme Father knows well your wants and will help you in securing your object if He considers it beneficial to your interest.

(43)

As regards your wishes expressed in the second letter, wait until the Supreme Father is pleased to arrange matters for you. I myself wish for you what you ask for.

(44)

Your progress is certain and more rapid than usual and you should therefore abide by the Mauj of the Supreme Father, who knows well what is best for you and how your affairs both spiritual and temporal should be managed. No objection to your asking. Your request will be granted in course of time. The grace and special mercy is always with you and your family.

(45)

Sorry to hear of the death of Prem Saran's father. I think it has been a great relief to him, and, through his son's Bhákti, the deceased has obtained grace and mercy and consequently a blissful abode, which he did not so well deserve by his own acts. Praise to Supreme Father. How merciful He is to His children and the members of their families.

(46)

The Supreme Father will, through His mercy, grant you all you want, at proper time.

(47)

I am as anxious for your stay here as yourself, but everything depends on Supreme Father's pleasure. I hope that His mercy and grace will sooner or later grant your object and any delay in realizing it will not be without special benefit to you all.

(48)

Glad to hear that you realize within the mercy that is shown to you by the Supreme Father. Don't think much of mind. Its babblings are of very short duration and nothing but the result of its ignorance; gradually they will all be changed into grateful thanks to the Supreme Father.

(49)

The Supreme Father's grace is always with you and your prayers will be granted to a certain extent. But it is necessary that you know of wha^ stuff the mind is made and how soon it turns to be ungrateful for all favours received but then you should at such time exercise your judgment formed on your such extensive knowledge of the Satsang, and thus endeavour to give wholesome lesson to the mind to render it more thoughtful and grateful.

(50)

The Superme Father knows well your wants, and would, by His grace, grant them at proper time, as He thinks proper.

(51)

Yes, it is not proper at present to introduce the proposal for inter-marriages but wait some time and if it be the pleasure of our kind Supreme Father to introduce the change, little or no difficulty will be found in giving the girls in marriage to worthy and suitable matches; a little patience appears necessary.

(52)

I have to say that you should continue to progress on your journey, traversing the regions of mind and Maya, fighting with them and sometimes feeling vanquished and at other times overcoming them and cutting off their snares. Don't feel tired as you have as yet a great field before you, which must be gradually won through the grace and blessing of the merciful Supreme Father. Don't despair of victory owing to your own feebleness for the help is always forth coming to protect you as the Supreme Father most kindly watches and directs the movements of His children.

(53)

Don't be uneasy. The powerful hand of the Supreme Father will protect you from the snares of mind and Maya. It does not matter much if you fall but rise at once and ask the blessing of the Merciful Father. The battle must be fought, and depend upon the mercy of the Supreme Father that you will in the end come out victorious.

(54)

Whatever you say about the distracting and revolting nature of the mind is all right, but the strong hand of the Supreme Father Radhasoami is stronger than all and none can oppose its action. The mind is also a child and the loving and merciful Father permits it to have its play also without in any degree interfering with the spirit's advancement although its apparent action seems to have the above tendency, but this is a state of trial and makes the traveller to the homeland stronger and happier by and by, by furthering his wishes gradually.

(55)

Don't be discouraged or disappointed at the action of your mind. It will show its teeth the more rapidly you are proceeding in your journey but they cannot do you any real harm. Be firm and use your power as much as you possibly can to repel the mind's attacks; but when you fall, pray to Supreme Father for grace which will to some extent repair the loss sustained.

(56)

As regards accommodating Babu Kedar Nath Mandal at my place, I write to say that what you anticipate will be the case, i. e., there will be a crowd. Kedar Babu would therefore find it inconvenient and uncomfortable to live at my place. Perhaps if you think a little more on the subject you will find that my place would not suit any other gentleman than those who belong to the Satsang. I have no objection to extend hospitality to the outside public, but the fact is that the public do not unfortunately care to have the life saving bread I have placed before them. Hence I am sorry to observe that my place is specially reserved for those who earnestly wish to eat the bread I have prepared for them. Under the circumstances you will find that it is not desirable to bring Babu Kedar Nath Mandal to my place.

(57)

If they continue to perform their devotion with more or less fervour daily and with confidence in Supreme Father's kindness, they should rest assured that He (Supreme Father Radhasoami Dayal) will show them His mercy in advancing their spiritual and temporal welfare.

(58)

You can initiate anyone whom you find a sincere searcher of truth and inclined to practise our mode of devotion after accepting the principles of our sublime Faith, simply intimating his name for information.

(59)

You are requested to initiate anyone whom you consider sincere and deserving, simply intimating his name and not ask permission separately for each individual.

(60)

The fulfilment of your desire depends on the Supreme Father's "Mauj" which is acting in furtherance of your vital interests from the beginning. Don't therefore be disheartened by delay.

(61)

Go on with your daily practice as you best can, depending upon the Supreme Father to arrange to meet your wishes so soon as He deems advisable.

(62)

Glad to hear of your intended trip. There is some¬thing specially beneficial to your spiritual interest for which the Merciful Supreme Father has for the present ordained your stay where you are. There will be no delay in bringing about the change you so anxiously long for, when the Supreme Father considers it necessary. Go on patiently with your practice, hopeful of the Supreme Father's mercy and grace.

(63)

Don't be sorry for the delay. You will through the Supreme Father's grace, derive as much benefit there as others do by coming here. Await Supreme Father's pleasure for the fulfilment of your wishes. The delay will never prove injurious to your interests.

(64)

Don't be discouraged but keep up heart and patiently await Supreme Father's Mauj.

(65)

You cannot at present understand the reason for your detention at Allahabad. Wait Supreme Father's Mauj for the present.

(66)

I fully understand your case, and the Supreme Father hears your prayers, but the delay in granting it should not be grudged. It is, as you yourself know, highly beneficial to your own and others' interests. You will lose nothing by it, on the other hand you will gain and reap much benefit as your work will be done very rapidly when the time comes. So have a little patience and go on as you do at present with your practice and the Satsang.

(67)

You should commence the work with the 'Dhyan' of the Supreme Father Radhasoami Dayal and He will bless you with His grace and mercy in its discharge.

(68)

It is at present unknown, what object is in view in the present 'Mauj'. You will by and by find what immense good all round is intended. You should try to do the work thoroughly and with proper care.

(69)

I am always in the foremost of your thoughts and you need not therefore consider that there will be any difference if you find it inconvenient to come up during the last Saturday of the month.

(70)

Any sort of service is service and, if performed with good will and fervour, will do him good and satisfy the craving of his heart.

(71)

The mercy and the blessings of the Supreme Father are always with you and as I am in the foremost of your thoughts you need not be anxious whether you are here or away from this place.

(72)

The Supreme Father Radhasoami is always with you and watches and helps you every moment.

(73)

Try as much as you possibly can to secure the object in view but if your exertions prove ineffectual, leave every thing to the Mauj of the Supreme Father Radhasoami Dayal who will, through His grace, manage the matters smoothly but gradually to your advantage.

(74)

Don't be too sorry for separation. Abide by the Mauj which might take a turn after sometime, when the Supreme Father deems it fit and proper.

(75)

Through the mercy and grace of the Supreme Father, I doubt not, every thing will be to your advantage.

(76)

I am myself as anxious to have you near me as you are, but the Supreme Father Radhasoami Dayal is the best judge of our interests and we should await His "Mauj" and will in the matter.

(77)

You should also await the fulfilment of your desire to live at Agra till the Supreme Father Radhasoami Dayal considers it beneficent to your interests to grant the above request.

(78)

On your leaving Allahabad, you should ask Babu Madhav Prashad to take up the work of the Presidency of the Satsang and help and assist the Satsangis with his counsel and advice etc. Babu Surat Chandra is very sorry for your intended departure and he should be specially recommended to Babu Madhav Prashad.

(79)

I was highly pleased to hear from Lala Pratap Singh the kind reception accorded to him. He expressed great joy for the great regard shown to him and also for the strong affection and unity existing amongst all the Satsangis of Allahabad as also for the strong and fervent love they showed for Parmarth.

(80)

I think the Holy Name may be spelt as RADHASOAMI wherever it occurs in the pamphlet and the phrase "*Radhasoami Dayal Ki Daya Radhasoami Sahai*" may stand as it is on the top, but it may be translated into English as under, printed in smaller type below the original.

Grant Merciful Radhasoami Thy Grace and Protection



MAHARAJ SAHEB



BABUJI MAHARAJ

29
SOME ANECDOTES OF GRACE, MERCY AND PROTECTION

361 Greatness of Sants lies in their exalted teachings. Their magnificence is depicted in the spiritual exaltation experienced by their devotees within themselves. They do not, therefore, show miracles (or supernatrural powers). They act according to the Supreme Father's Mauj (will, pleasure).

362. Chachaji Saheb's eldest son Lala Suchet Singh neither received initiation from Soamiji Maharaj nor did he have faith in Radhasoami Nam. When Chachaji Saheb brought him in the august presence of Huzur Maharaj and prayed for his initiation, Lala Suchet Singh said that he would take initiation only after he had some inner realiza¬tion. Huzur Maharaj said, "Perform the devotional practices and see for yourself. Do perform for a year, half-year, one month, one week …. All right do it for a day only". But Lala Suchet Singh did not agree, and repeated his condition — first realization and then initiation. Sometime afterwards Chachaji Saheb brought him again and prayed for initiation, submitting that he (Suchet Singh) was prepared for it, and that Huzur Maharaj be pleased to grant realization in a day as He had previously been pleased to say He would do. Huzur Maharaj replied, "The said concession was for that time only. Now he will have to exert himself in Abhyas by taking initiation and then only he would get inner realization, and in no other way".

363. In March 1913 a letter was received by Babuji Maharaj from Pandit Ramá Sankar Misra, Maharaj Saheb's elder brother, who was a District Magistrate, seeking a short interview with Babuji Maharaj. Babuji Maharaj came from office a little earlier and taking Babu Guru Mauj Saran with Him, went to the bungalow of Táújí Saheb to see Pandit Ramá Sankar Misra.

Pandit Rama Sankar: I have been talking about Manuá[93] (Maharaj Saheb) with Tauji Saheb. And incidentally I put a few questions to which Tauji Saheb gave no answers but advised that these should be referred to Babuji Maharaj. Hence I have given you this trouble ……..I wanted myself to come to you but this matter should not be discussed in the Satsang…… During Manuá's illness I used to have much Parmarthi discussions with him. Once I said to him that he gave description of celestial regions, their forms and sounds but how could one be convinced of them merely on hearing unless some in¬ner realization dawns within. To me they appeared to be mere hallucinations. At this Manuá said, "It is for this reason that love and faith should be engendered first. Unless Mauj so ordains, I regret I cannot effect any influence." (Pandit Ramá Sankar requested Babuji Maharaj to be kind enough to explain this in detail).

Babuji Maharaj: The answer to this question has two parts: first, conviction based on intellect, second, conviction based on love and faith. However, I shall explain them in detail some day in Satsang when you will also be present there. With subtle reasoning I can prove, both a priori and a posteriori, the correctness of the statement. But this may only bring about conviction on intellectual plane. Love and Faith are the gifts from the Supreme Father Himself …..You seem to have forgotten that Huzur Maharaj gave you the parmarthi name of प्रेम विश्वास "Prem Vishwás (Love and Faith)".

Pandit Rama Sankar (full of emotion): "Truly so Maharaj! Without a doubt."

93 An endearing term meaning a small boy. a little boy. Maharaj Saheb being the youngest was addressed by this name in the family.

Babuji Maharaj: "Since Huzur Maharaj gave you this parmarthi name, I am definite that the seed of Love and Faith has already been sown in you. Never mind in what surrounding and society you live.

Pandit Ramá Sankar: Absolutely true, Sire! Whenever in club or otherwise any person has asked me about my religion, I have always replied in plain words that I am a Radhasoamist.

Babuji Maharaj: Rightly so. Whatever be my short¬comings, the conclusion I have arrived at is irrefutable and irrevocable."

364. Once a rich man invited Param Sant Tulsi Saheb of Hathras to his house. Giving Him a warm reception and offering rich dishes, he prayed to Him to kindly bless him with a son. Tulsi Saheb instantly got up and said, in a stern voice, "Beg for a son if you will, beg from the Sargun Brahm (Deities of lower regions) who will give. The true grace of Sants lies in cutting asunder the bondages of the disciple. If the disciple has a son, They will snatch him away". With these words, Tulsi Saheb left the place.

365. When Soamiji Maharaj was in Farídábád, the son of Radhaji Maharaj's nephew fell ill. He was about two or three years old. As he had been born when his parents were of advanced age, and as he was the only male child in the family, he was very dear to all. When his condition became serious, Radhaji Maharaj, at the instance of certain members of the family, pleaded to Soamiji Maharaj to save him by His grace and mercy. Soamiji Maharaj observed that the child was destined to live for a short period only, and that it is not proper to interfere with the ordainment of the Creator. But He could, if Radhaji Maharaj so desired lend some period from His life to the child. Radhaji Maharaj did not agree to this. The child died after two days.

. 366. On the death of her second son, the wife of Áshú Bábú (paragraph 391) was terribly grieved. She came to Agra and prayed to

Huzur Maharaj that she wanted to see the boy once only. Huzur Maharaj said that the Surat of the child belonged to Him and He had taken it back. But the mother could not be pacified. Huzur Maharaj said that He would show the boy to her provided she would not touch him. Huzur Maharaj then called aloud the boy, and the boy came running and bowed his head at the Holy Feet. The mother could not check herself, she stepped forward and the boy disappeared.

367. A Satsangi fell seriously ill. His wife shutting him within the sick room came running to Huzur Maharaj's Darbar and narrated her tale of woe to Satsangis there. All the Satsangis including herself prayed to Huzur Maharaj. Huzur Maharaj replied, "All of you have become so benevolent but I seem to be the only exception." With these words Huzur Maharaj observed silence. The woman returned home and when she opened the door, she found that her husband had passed away.

368. During the plague epidemic of 1902, none of the followers of the Radhasoami Faith having been affected, some Satsangis, being puffed up, stupidly began to talk about this. When it came to the notice of Maharaj Saheb, He sharply observed "Better they had not uttered these words". And soon four or five Satsangis fell victim to the scourge.

369. Huzur Maharaj has said in Prem Bani Radhasoami—

कभी मेहर से शहद देवें तुझे ।
मुनासिब समझ जहर देवें तुझे ।।
तू चुप होके ले और सिर पर चढ़ा ।
तू खुश होके पी और कह यह सदा ।।
कि धन २ हैं धन २ हैं सतगुरु मेरे ।
उतारेंगे भौजल से बेशक परे ।।

IN HIS GRACE AND MERCY, SAT GURU
MAY GIVE YOU HONEY. IF HE
THINKS PROPER HE MAY GIVE
YOU POISON. YOU SHOULD
CHEERFULLY AND GRATE¬
FULLY ACCEPT WHAT¬
EVER HE GIVES. YOU
SHOULD DRINK IT
UP AND SAY:
SAT GURU BE PRAISED!
MY SAT GURU
BE PRAISED!
HE
SHALL SURELY REDEEM ME FROM THIS
THRALDOM

370. When Huzur Maharaj was Postmaster General at Allahabad, one Punjabi Satsangi who was an employee in the Railway there, became so much absorbed in Bhajan one day that he became unmindful of going on duty. On getting up, when he found that it was too late, he rushed to the office at once. But be was wonder-struck to discover that everything was in order there. He enquired of his colleagues as to how his work could be done in his absence. They said, 'You yourself were doing your work. You have put your signature too in the attendance register." In the evening when he came before Huzur Maharaj, he related the whole incident and offered grateful thanks to Him. Huzur Maharaj said to him that he had been saved by grace that day. He should be careful in future.

371. Sadhu Bimal Das, the Assistant Mahant and officer of Sadhus, was seriously ill. During the state of withdrawal of Surat, he had darshan of Soamiji Maharaj who asked him to wait for two months. When he recovered from illness he came to Huzur Maharaj and related the incident. Huzur Maharaj said that Sadhu Bimal Das could not comprehend what Soamiji Maharaj had actually meant; the ordainment was to wait for two years. Sadhu Bimal Das died after two years.

When he fell ill, Huzur Maharaj went to see him. After a few hours, Sadhu Bimal Das breathed his last.

372. Sadhus and Satsangis lifted the bier. Huzur Maharaj also joined the procession. After advancing a few paces, Bishnoji, with a tumbler full of water in her hand, drew Huzur Maharaj's attention that Sadhus had not given a wash to the dead body. Huzur Maharaj took some water in His palms and sprinkled it on the bier. Bishnoji then prayed to Huzur Maharaj to sprinkle a few drops on her and other Satsangis too, which Huzur Maharaj did in His Grace. Just at that moment a small cloud came over the procession and showered light rains. The strange part of this incident was that the showers took place only on that particular portion of land and at no other place.

373. A young Sindhi gentleman came to Huzur Maharaj, sat crossed legged and most humbly confessed to Him that although he had come for Satsang and was in the August Darbar, yet he was feeling an uncontrollable urge to visit prostitutes. Huzur Maharaj patting his thigh with His hand, said, "Yes, go, do go to the prostitutes". Since then all the urge was gone; and thereafter he never looked towards the quarters of prostitutes.

374. On hearing of the glory and eminence of Soamiji Maharaj, one Sikh from Punjab came to Agra for His darshan. It was evening. A marriage procession was passing by in the street headed by a dancing girl. As soon as his eyes fell on her, he grew desparately mad. He followed the procession keeping his eyes fixed on the girl. After the procession had reached the destination, he kept on following the dancing girl up to her house and made up his mind to meet her at night. No sooner had he stepped up on the stairs than he saw on the top of the flight of stairs a stout figure, of huge dimensions, with an axe in his hand, staring sternly. Being frightened at this, he drew back. He made several attempts to go up, but every time he found the same sturdy person standing over there. Next morning he appeared in the Darbar of Soamiji Maharaj. Some Sadhus and Satsangis present there submitted to Soamiji Maharaj that after undergoing great hardships this Sikh had come from the Punjab for darshan. Soamiji Maharaj

observed, "Yes. That is why I had to keep watch the whole night, with an axe in my hand". The Sikh felt very much ashamed and fell at the Holy Feet. He took initiation and stayed in Satsang for a few days.

375. An old man had been occasionally attending Satsang held in his town. A desire arose in his heart to receive initiation. He wrote to Huzur Maharaj that due to sickness he was unable to come to Agra personally. Huzur Maharaj directed him to contact a certain Satsangi and learn the method of spiritual practices from him. But he replied that he wanted to be initiated by Huzur Maharaj Himself and would go to Agra for the purpose when his health permitted him. However, his health did not improve and the longing for initiation went on getting keener and keener. One night while weeping, he fell asleep, and saw Huzur Maharaj in dream who revealed to him the secrets of the higher regions and explained the mode of Sumiran, Dhyan and Bhajan. He felt highly exhilarated at this grace and mercy and wrote to Huzur Maharaj about the whole incident.

376. A woman used to perform Yoga in America. Some disturbances began to occur in her practices. She received certain indications within that the remedy for overcoming them could be found in India. She sent her son out. He visited various places and religious centres in this country but could not get satisfaction anywhere. Ultimately, he heard of Huzur Maharaj and came to Agra. Huzur Maharaj explained to him the reasons for the disturbances encountered by bis mother in her practices and the remedies thereof. Further, Huzur Maharaj gave him a letter explaining everything lest he might not be able to reproduce to his mother exactly what Huzur Maharaj had given out.

377. There lived in Mathura a Sadhu, named Narsingh Das, who was a devotee of Krishna. On hearing of the eminence of Radhasoami Faith, he came to Agra and received initiation from Huzur Maharaj. Hardly a few days had passed when one morning he narrated a unique experience. While engaged in the practice of Dhyan, Krishna appeared before him and forcibly bade him to give up the spiritual practices of Radhasoami Faith. Narsingh Das said to Krishna that he never gave

him darshan before but when he had joined this sublime Faith he had come to disturb him. At this Krishna Maharaj became very much annoyed and attacked him thrice with a sword. Narsingh Das forthwith uttered Radhasoami Nam, and instantly Huzur Maharaj appeared at the spot. Huzur Maharaj placed His gracious hand on the wounds which immediately healed up. Sadhu Narsingh Das showed to the Satsangis the marks of the wound on his thighs.

378. A Bengalee Satsangi was preparing a big throne for Huzur Maharaj in Calcutta. Huzur Maharaj appeard before him in dream and bade him to finish it at the earliest. That Satsangi booked the throne to Agra by train and was himself also about to start but soon on receiving a telegram from his family that his son was seriously ill, dropped the idea of going to Agra. He made for his village town. On the way he saw Huzur Maharaj who said to him that He was waiting for the last six months and still that Satsangi was not paying due attention. He therefore started for Agra immediately and sent a telegram home asking them to inform him of his son's condition, at Agra. When he reached Agra, he received a reply stating that his son was progressing and he could stay there for any number of days, he liked. This gave him great relief. He paid obeisance at the Holy Feet and presented the throne to Huzur Maharaj. Huzur Maharaj sat on it and allowed that Satsangi to perform His Arti several times.

379. A German theosophist came to Satsang. Huzur Maharaj delivered a discourse for two hours. The theosophist was very much impressed. In the night he had darshan. Next day he came again and described the dream. Huzur Maharaj showed him a photo of Soamiji Maharaj. The theosophist confirmed that he had the darshan of that very personage. Huzur Maharaj again delivered a discourse and whatever doubts were left in his mind were all removed. He took initiation.

380. Lala Jai Narayan Ji was working as Postmaster in Ráwatpárá Post Office, Agra. Mr. K. J. Padshah, Postmaster General, came for inspection. When cash was counted it fell short. Lala Jai Narayan Ji submitted that he had kept the money in Police Station and he would

just bring it. But the fact was that he used to spend Government money on the Arti and dresses of Huzur Maharaj and would make up the deficit when he received his salary. He rushed to Huzur Maharaj and related the whole story. Huzur Maharaj gave him a small bag full of coins. When he came back and the cash was counted, the amount exceeded the balance shown in the cash book. Mr. Padshah wanted the excess to be explained. Lala Jai Narayan Ji submitted that he was an old man with weak memory and might have put his own money in the Government chest by mistake.

381. A certain Mohammedan had been coming to Satsang off and on. On observing that many persons were enhancing their Bhág[94], he could not check himself, and one day, with folded hands, submitted to Huzur Maharaj, "What an ill luck with me that my turn has not yet come!" Huzur Maharaj replied, "Everything is in preparation for you and is waiting for the day when you feel inclined to this sublime Religion from the innermost core of your heart." The poor fellow said, "Before I apply for initiation, í deem it fit to lay bare my heart's desire. I belong to the sect following such and such Pír [95]Sáheb. I wish that I may get this darshan". Huzur Maharaj observed, "Darshan you will get, but tell me how you will recognize your Pir Saheb as you have never seen him. It seems therefore desirable that you first contact the heads of your sect and consult scriptures to get yourself acquainted with his identity. Inform me when you have come to know of it but don't disclose the particulars to me." After a few days that fellow came to Huzur Maharaj and submitted that he had since obtained the particulars. Huzur Maharaj said, "Come here everyday uttering Radhasoami Radhasoami all the way. And from here you proceed to Panni Gali, uttering Radhasoami Radhasoami all the way and then go back home, again uttering Radhasoami Radhasoami all the way. Continue this for forty days and whatever happens in the mean time report to me". After

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[94] Lot, fate, destiny, luck, fortune, fitness; spiritual fitness, spiritual desert; spiritual status.
[95] 2. An old man; a saint; a spiritual guide or father, founder or head of a religious order amongst Muslims.

the fellow had done this sincerely for twenty days, he happened to meet his Pir Saheb standing right before him. The fellow did not fail to recognise him. With folded hands he submitted to Pir Saheb, "I have given you the trouble of coming here. Please instruct me whether or not I should receive initiation from Huzur Maharaj and accept Radha-soami Religion". Forthwith Pir Saheb replied, "What a blockhead you are! Who else on earth is greater than the One under whose command I have come to meet you? Get yourself initiated by Huzur Maharaj as early as possible." The fellow hurried to the Darbar of Huzur Maharaj and related the whole incident. Huzur Maharaj told him, "If you have any fancy to meet your Pir Saheb again, you may continue to follow the same course". The fellow submitted, "I am now not much in need of meeting the Pir Saheb". He took initiation from Huzur Maharaj and engaged himself in the devotional practices.

382. One non-Satsangi was sentenced to death. All appeals having failed, his relatives and friends gave up. Hardly five or six days were left before the date fixed for hanging, that a Sadhu happened to appear when the wife of the doomed fellow was lamenting in a state of utter helplessness. The Sadhu taking pity, suggested to her to go to Huzur Maharaj and relate her tale of woe at His Feet, adding that if luck favoured, He might graciously be moved. Accordingly she came to Agra and very earnestly submitted her prayer at the Holy Feet. Huzur Maharaj said, "These are the affairs of the Court. What can I do? Better try to move the Higher Courts". But all her efforts had already been in vain, she grovelled at the Holy Feet. Huzur Maharaj was pleased to observe, "Far reaching is the hand of the Supreme Father. File an appeal for reconsideration." By Mauj death sentence was commuted and only a minor fine imposed. She came to the August Darbar of Huzur Maharaj with high spirits, offered Bhent and Prashad and took initiation. Her husband, however, was very obstinate. After some time he courted arrest for another offence. The woman again prayed for grace and mercy. Huzur Maharaj observed that her husband deserved punishment. And he was sentenced to imprisonment for a year or two. His wife expressed her helplessness. Huzur Maharaj replied, "I warned him so many times not to get involved in these acts, but he would not listen. He should now suffer the consequences". Her

wife begged for pardon. Huzur Maharaj replied, "Await Mauj", and the fellow was set free and became a Satsangi.

383. One European gentleman who was an expert mesmerist, happened to be at the Darbar of Huzur Mahajaj and began to boast of his abilities in that art. Huzur Maharaj said to him, "Try yourself on any one of my Sadhus". For a long time he tried but without any success.

384. A Sadhu of certain sect was sincere in his worship and devotion. Once Huzur Maharaj gave him darshan in dream and said, "What is the hitch about? Come to me. I will explain the mode by which you can attain true redemption". Taking it for dream only, the Sadhu paid no heed. After a week, Huzur Maharaj appeared again and said, "You do not seem to believe in my words. Do come to me". The Sadhu enquired, "where to?" Huzur Maharaj replied, "Pipal Mandi, Agra, Radhasoami Satsang". The Sadhu began to feel an urge for darshan. He said to himself that if he got darshan again, he would straightway make for Agra. After a few days Huzur Maharaj gave him darshan for the third time and warned him that if he did not come, he would bring about ruins on himself. Immediately the Sadhu came to Agra. Huzur Maharaj enquired, "Where are you coming from and how?" The Sadhu bowing down his head at the Holy Feet, submitted, "Well, Sire, well! What a query? You yourself attracted me and now you are asking me". Huzur Maharaj smiled and said, "Hush! Don't speak". The Sadhu took initiation, stayed in Satsang for a few days and became a Sadhu of the Radhasoami Faith.

385. One Ganga Ram of Sind was a staunch follower of Arya Samaj and deadly against Radhasoami Faith. One day when he was strolling at the Sibi Railway Station, Huzur Maharaj appeared before him in the guise of a Sadhu. A discussion ensued. Huzur Maharaj advised him to go to Agra and take initiation. Ganga Ram moved a few paces forward when it occurred to him to put some more questions to the Sadhu. On turning back he discovered to his surprise that the Sadhu had disappeared. He could not find him anywhere about the place. He reached a house in the city where Satsang was held. On seeing the photograph of Huzur Maharaj there, it reminded him of the

Sadhu whom he had met at the Railway Station. Taking Huzur Maharaj's address, Ganga Ram came to Agra and received initiation in the Radhasoami Faith.

386. One Lala Chiranji Lai was a habitual drunkard. When he was very old, people advised him to give up drinks and devote himself to God. He asked, "Where is God? Show me." People said, "If you want to see God, you go to Huzur Maharaj". He said that Huzur Maharaj was his friend in childhood as they were in the same maktab (school). Lala Chiranji Lai went to Satsang and began to address Huzur Maharaj as a friend of old times, requesting Him to show God. After initiation Huzur Maharaj asked him to give up drinking but he said he could not. Then Huzur Maharaj asked him to promise that he would not drink at least in His presence. To this Lala Chiranji Lai very gladly agreed. By Mauj it so happened that when he took up the cup of wine in his hand, he saw Huzur Maharaj standing before him. Every time Lala Chiranji Lai tried, Huzur Maharaj was there. Ultimately, Lala Chiranjilal went to a far off wine shop in the city. As he was going to drink in a secluded place, he saw Huzur Maharaj. Then he said to Huzur Maharaj, "Now I am convinced you will not let me drink. Henceforth I will not make any more attempts". He became a great devotee.

387. Bábú Kálí Prasanno Mukerjee was working as a Názir [96]in the Judge's Court of Digsúí, District Hooghly (West Bengal). One Amávaysá[97] he was engaged in the worship of the goddess Kali as usual after shutting the doors of the temple. When he had finished the midnight worship, he saw a great and refulgent personage standing near him, asking him as to what he was doing there. Babu Kali Prasanno Mukerjee was surprised how this personage could get into the closed room. He very nimbly replied that he was worshipping the goddess Kali is best as he could, adding that he was engaged in this activity for the last fifty years. The great personage enquired of

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[96] An officer employed in a judicial court, a sherrif, a bailiff.
[97]The last day of the dark fortnight. See Paragraph 59 above.

him if he had ever got darshan of his deity or had any internal experiences. Babu Kali Prasanno replied that he did not. Huzur Maharaj bade him search for true Guru and informed him that Sant Sat Guru had manifested in Agra and His name and address could be found from Rai Salig Ram Bahadur, Postmaster General, Allahabad. Then the refulgent Personage enquired of him if he could entertain Him with a smoke (chilam). Babu Kali Prasanno said, "Yes", and turned behind to blow the glowing charcoal for the chilam. When ready he looked back to find to his surprise that the personage was no more there.

388. Babu Kali Prasanno was overtaken with a keen longing for meeting his Guru. He went to his office early and applied for eight days' leave which was granted. After handing over charge to another clerk, he came, packed up the requisites for his journey and started for Calcutta by ship. Next day on reaching Calcutta he proceeded by the first train to Allahabad. He was in a very hilarious mood. Two other passengers were sitting by his side. One of them asked him where he was going. When Kali Prasanno Mukerjee replied that he was going to Allahabad, he further enquired about the particulars of the person to whom Babu Kali Prasanno was going to meet. When he named Huzur Maharaj they told him that they were going to a place near His bungalow in Civil Lines and would take him there.

389. As soon as Babu Kali Prasanno opened the gate of the bungalow, he saw Huzur Maharaj standing in front of him. He stayed with Huzur Maharaj for four days, took

322. Some anecdotes of initiation and had the benefit of His Satsang and darshan and returned home highly exhilarated. He told his mother that he had found everything he had been cherishing for so long. It was his good fortune that he had the darshan of Supreme Being Radhasoami Dayal. He relinquished old worships and rituals and devoted himself to Parmarth.

390. On obtaining permission from Huzur Maharaj, he started Satsang at his house in Midnápur. One night when Satsang was over and

everyone had gone to sleep, his peon saw a person moving in the verandah. From the account he gave it was clear that the stranger was none other than Huzur Maharaj. Four days after this Bibu Kali Prasanno Mukerjee received a letter from Huzur Maharaj telling him how He was guarding and protecting him at mid-night that day.

391. Dr. Kali Prasanno Ghoshál lived in Ahiritolá, Calcutta. He had four sons: Áshú Bábú, Bhagwatí Babu, Anádi Babu and Sítal Babu. Dr. Ghoshal and his eldest son Ashu Babu both had thoroughly studied all religions. They were seekers of true Parmarth. Ashu Babu had begun to live like a recluse and did not take interest in any¬thing. One night he got darshan of Huzur Maharaj in dream. But he could not make out as to who Huzur Maharaj was and where he lived.

392. Since the day he had the darshan of Huzur Maharaj, he felt a keen longing for meeting Him in person. After a few days when he went to the house of Mr. Devendra Náth Banerjee, a Satsangi, he saw the photo of Huzur Maharaj there and at once recognized that He was the same majestic personage who so graciously gave him darshan. He enquired about Huzur's address and was very much pleased to learn that Huzur Maharaj was the Guru of Devendra Babu. He related the whole thing to his father and expressed a desire to go to Agra. When he got down at Agra Fort Railway station, he found one person waiting on the platform to receive him. He asked him whether he was the son of Kali Babu and coming from Calcutta. Ashu Babu came in the presence of Huzur Maharaj and fell at His Holy Feet. Huzur Maharaj initiated Ashu Babu in Bhajan Ghar.

393. On returning home, Ashu Babu narrated the whole story to his father who was an orthodox Vedántist. He studied all the Prem Patras very carefully and, when impressed with the eminence of Huzur Maharaj, he also received intiation and became a Satsangi.

394. A Bengali, employed in the Post Office, had developed true renunciation. Once when his wife was fast asleep, he left the house with a companion of his and went into the jungles. He learnt Pránáyám from a Sadhu and engaged himself in this activity. One night when

after his usual daily practice he was about to go to sleep he found that a very beautiful woman walked in, sat down near him and started talking of love affairs. He was about to be caught in the trap when a majestic personage appeared and holding him by the arm, cautioned him and then disappeared. And so also did the woman.

395. He set out in search of the Divine Personage from place to place. When he reached Calcutta, he chanced to call at the house of a Satsangi, where, on seeing the photo of Huzur Maharaj, he at once recognized that He was the same personage who had saved him. He took Huzur Maharaj's address and made for Agra.

396. Sadhu Achint Das brought him in the presence of Huzur Maharaj. At that time his appearance was peculiar wearing long matted hair, coiled into a turban with the help of a rope and wearing a loin cloth. When he had related the whole story, Huzur Maharaj ordered Achint Das to take him away, get him shaved clean, bathed and properly clothed before coming to Him again. Huzur Maharaj named him 'Dayal Saran' (in the shelter of the Merciful). Later, he was known as Sadhu Dayal Saran.

397. Munshi Shiv Saran Lal who was a resident of Sadísopur, Patná (Bihar State) came to Agra in a court commission as a pleader. He had heard about Huzur Maharaj. One day he and his cook both came to see Him. On the way, they thought they should take some victuals with them as it is not proper to go empty handed before a Sant. Munshi Shiv Saran Lai purchased "Jalebís[98]" and the cook purchased "Kachaudís[99]" and presented them to Huzur Maharaj. Huzur Maharaj tasted a bit of "Jalebi" and the rest was eaten away by the Munshi. Huzur Maharaj also tasted [a bit of "Kachaudís". The cook did not eat the Prashad and brought the Kachaudis back. Munshi Shiv Saran Lai took away all the Kachaudis from the cook and ate them up.

[98] A kind of sweetmeat.
[99] A kind of pastry of flour and bruised pulse fried in ghee or oil.

398. One evening Munshi Shiv Saran Lai and his cook went for airing in an *ekka*[100]. They saw that Huzur Maharaj was also going in a carriage. But they could not have His darshan. Munshi Shiv Saran Lai thought within himself how nice it would have been had Huzur Maharaj occupied the front seat of His carriage. Just then Huzur Maharaj moved over to the front seat.

399. Rai Bahadur Baleshwar Prashad (whose Parmarthi name was Prem Prashad and who came to be known as Tauji Saheb afterwards), was once suffering from carbuncle. Doctors gave up all hope. Rai Bahadur Baleshwar Prashad came to Agra for Huzur Maharaj's darshan. Huzur Maharaj called him in the morning before Him and spat two gargles-water over the abscess. The wound completely healed up in eight days.

400. One of the bones of the arm-joint of Dr. Dwarka Nath's son Sri Shambhu Nath (paragraph 491) got badly fractured. Doctors advised that the whole arm should be amputated as there was pus in the fracture and other serious ailments could develop. Dr. Dwarkanath came to Agra with family and related everything to Huzur Maharaj who ordered him to present the boy before Him at the time of gargles next-morning. Huzur Maharaj ordered the bandage to be removed. He cast a deep gaze at the wound and spat gargles four times on it and ordered it to be simply bandaged. No ointment or other medicine was applied to it. Next day it was enquired of Huzur Maharaj whether the wound should be cleansed? Huzur Maharaj said that there was no necessity of disturbing the bandage. Four or five days passed like this. Dr. Dwarkanath being a physician himself, was apprehensive of pus collecting in the wound. But when the bandage was removed under Huzur's orders, there was neither pus nor bad smell or even the wound. Only a mark of the wound was left.

401. One widow named "Chauthí Báí" used to visit Dr. Dwarkanath's mother. She had a great longing for Satsang. But she was told

[100] A kind of one horse vehicle peculiar to India.

that she could not attend Satsang until she had been initiated in the Radhasoami Faith. On this, she agreed to take initiation. A letter was written to Huzur Maharaj. Next day, she enquired if permission for her initiation had been received. She was told that it would take some time to receive reply from Huzur Maharaj. After a few days, the permission was received. But by then, no eagerness was seen with Chauthi Bai in this matter. She said reluctantly that she did not require initiation any more. She had already been initiated - adding that Huzur Maharaj appeared before her in dream and personally initiated her. All the people were wonder-struck when she described the secrets of heavenly regions and the mode of Abhyás as is explained at the time of initiation.

402. The children of the daughter of Lala Sewak Ram (paragraph 301) did not survive. They would die in their infancy or mostly during delivery period itself. The daughter used to weep over the bereavements often and more particularly during the gestation periods, with the result she developed some growth on her pupils veiling her vision. Those days surgery was not so much in vogue, particularly in the middle class families. Mostly people would consult Vaidyas or the aged and experienced ladies of the family. The matter was referred to Huzur Maharaj who ordered that the girl be brought in His presence at the time of morning gargles. Huzur Maharaj used to spit a mouthful of gargle water on her eyes daily. She felt a great soothing. This was the only treatment she received for her eyes. Later, she could read, write and do needle work till her last.

403. Master Girdhari Lai (Manager, Radhasoami Satsang, Soami Bagh, Agra) used to relate that when he was living at Gwalior with his brothers (all initiates of Huzur Maharaj), one evening a horse-drawn carriage stopped in front of their house. Huzur Maharaj got down and came in. Seeing Huzur Maharaj, all were surprised. Huzur Maharaj said that on his way to such and such place, He dropped in to see them. After a few moments Huzur Maharaj got back into His carriage which started off. Master Girdhari Lai and his brothers kept on staring on the moving vehicle which after traversing a long distance was seen no more. Next day a message was received from Agra that Huzur

Maharaj had departed from this world on the previous evening. To their surprise they realized that it was precisely the same hour when Huzur Maharaj had visited them.

404. When Maharaj Saheb went to Sind, Master Dayárám Lekhráj Kripálání introduced his friend Seth Nihál Chand Giddúmal to Maharaj Seheb, saying "Maharaj! he is my mentor." Casting His glance at Seth Nihál Chand Giddúmal, Maharaj Saheb smiled and observed, "a mentor or a tormentor”? Amidst laughter the matter dropped there for the time. But later on, it was revealed that the said Nihál Chand Giddúmal was one of the moving spirits of the Dayalbagh party that seceded from the Parent Satsang after the departure of Maharaj Saheb. Omnicient Maharaj Saheb had cautioned Master Dayaram of the future activities of Seth Nihál Chand Giddúmal.

405. Once in Allahabad Satsang one Chunní Lál Pandyá of Memdábád (Gujrat State) made up his mind to offer rupees 5 to Babuji Maharaj as Bhent. But seeing other Satsangis of his place offering rupees ten each, Sri Pandya also offered rupees ten instead of rupees five. Babuji Maharaj accepted the Bhent but at the same time observed, "Bhent should be offered according to one's zeal and enthusiasm. There should he no imitation in this matter."

406. One Sítal Sáh, a merchant dealing in Burmah teak wood, purchased a very costly sárí for offering it to Babuji Maharaj. When he brought it home, his wife not knowing the object, asked for it for herself. Sital Sah said to her, "What are you talking? It is for offering to Babuji Maharaj". On coming to Allahabad, Sital Sah offered it to Babuji Maharaj who very graciously accepted it. But the following day Babuji Maharaj sent for Sital Sah's wife and gave the sárí away to her. She felt hesitant. Babuji Maharaj observed, "The sárí that you offered, I have accepted. Now this is from me to you. Don't feel shy,"

407. Sri Sohan Lál Saxená was a student of the Intermediate Class in Benares in 1920. He had joined several religions and studied their scriptures, and on being disappointed everywhere, he ultimately became an Arya Samájist. One evening while he was gossiping with

four or five colleagues of his in his room, all of a sudden a stalwart boy, with a bright face and broad forehead and of command-ing personality, came in. All the lads stood up and respectfully offered him a chair. The entrant asked all of them to show their palms to him. When Sri Sohan Lai's turn came, he said, "I don't believe in these. I won't show my palm". The stalwart boy said, "Well! what of that ? Show me your palm". Other colleagues also insisted. Sri Sohan Lai had to stretch out his hand. The stalwart boy said to Sohan Lai, "Aye ! your life is limited to 29 years." And with these words he left the place and so did the other boys. Sri Sohan Lai could not have a wink of sleep. The whole night he remained pondering over the matter. Twenty years had passed, only 9 left. He could not get to the Reality. What should he do now? In the morning at about 5 A.M. it occurred to him that Radhasoami Religion gives out the abhyás (practices) of attaining salvation. Sri Sohan Lai came to Allahabad and took initiation from Babuji Maharaj.

408. After the demise of Sri Sohan Lai's wife, proposals for second marriage began to pour in, but Sri Sohan Lai declined all the proposals on one ground or the other, not however disclosing to anybody the reason that his life was very short (limited to 29 years only). At last one proposal came and Sri Sohan Lai could not get out of it despite the fact that the horoscope of the girl did not agree with that of his. According to astrologers, the girl was destined to become a widow. Sri Sohan Lai's mother referred the matter to Babuji Maharaj. Babuji Maharaj observed, "Accept the proposal, no matter whether the horoscopes tally or not. Nothing will happen."

409. When Sri Sohan Lai was running in the 29th year it so happened that one night as he went to the urinals, a black cobra lay there. Unconsciously Sri Sohan Lai happened to step on it pressing on its head while at the urinals. Sri Sohan Lai also felt a sort of tickling under his foot as the snake tried to move. After easing, as he stepped out he found something spring up and then lash against the ground on the other side. Sri Sohan Lai rushed into his room to bring a lantern. He discovered that a cobra was crawling out through the drain with half of its body inside and half outside. After two or three days bad

smell began to come out. Sri Sohan Lai got a sweeper to open the drain. It was found that the snake was lying dead.

410. Sri Sohan Lai died on 7-7-1969, at the age of 71 years, leaving his widow, 2 sons, 2 daughters and grand children.

30
SHORT BIOGRAPHICAL SKETCHES OF SOME DEVOTEES

411. CHACHAJI SAHEB was the youngest brother of Soamiji Maharaj. For the most part of his life he was at Agra with Soamiji Maharaj. He was impressed by the devotion and service rendered by Huzur Maharaj in the Darbár of Soamiji Maharaj.

412. After the departure of Soamiji Maharaj, Chachaji Saheb attached himself to Huzur Maharaj and His Satsang.

413. On the day of Huzur Maharaj's departure from this world, Chachaji Saheb was with Him all the time. At about 5-30 in the afternoon he left for Panni Gali to ease himself. At 6-45 Huzur Maharaj departed. When informed, Chachaji Saheb felt very much grieved, saying what an ill luck that just at the precise moment he was away.

414. When Maharaj Saheb became the Sant Sat Guru, Chachaji Saheb handed over the garden (Soami Bagh) to Him. In compliance with Maharaj Saheb's wishes, he accepted the Presidentship of the Couucil formed by Him.

415. In 1905 Maharaj Saheb held a special Satsang at Pipal Mandi. Chachaji Saheb prayed to Maharaj Saheb to put on costly and gaudy attire like Huzur Maharaj. Lalaji Saheb (Huzur Maharaj's son) also made requests. But Maharaj Saheb did not agree and was pleased to observe, "In the first place I am not a Sant. If at all I am, it is not the Mauj to put on such gaudy attire. In future Sants would use plain and simple dress".

416. In the said Satsang, three thrones were placed side by side in the courtyard. Maharaj Saheb took His seat in the centre and asked Lalaji Saheb (Huzur Maharaj's son) and Chachaji Saheb to sit on either sides. At this Lala Suchet Sing, Chachaji Saheb's son (paragraph

362 above) raised an objection. In his view Lalaji Saheb could not be treated as the equal of Chachaji Saheb. At this Maharaj Saheb got very much displeased. Instantly Chachaji Saheb bowing before Maharaj Saheb, prayed, "Forgive him, pardon him for my sake, he is Your child, Sire".

417. One day Chachaji Saheb bundled up original letters and papers of, and other articles used by, Soamiji Maharaj, and dropped them into the sacred well in front of the Holy Samadh of Soamiji Maharaj in Soami Bagh. Then coming to Lala Tota Ram he informed him of this. Lala Tota Ram was taken aback. He shrieked, "O Chachaji Saheb! What have you done!" Chachaji Saheb replied, 'My brother! I know their value. There is no knowing whose hands they would happen to pass into after me and whether he would take care of them or not. I therefore deemed it fit to drop them in the sacred well which Soamiji Maharaj had been pleased to sanctify by His gargles. Lala Tota Ram said, "We who would value them are still there." But what could be done. What was done could not be undone. Later, Chachaji Saheb also felt repentant.

418. Lala Tota Ram requested Chachaji Saheb to search for any other sanctified articles like letters, papers or whatever might be, so that the same could be preserved in the archives. Chachaji Saheb replied that seemingly there was none. If anything was found, he would make over the same to him. After four or five months Chachaji Saheb brought him a letter, in Persian, addressed by Soamiji Maharaj to His younger brother Rái Bindrában Sáheb. A photostat copy of this letter as well as its English translation are given below.



Huzur Maharaj with Chachaji Saheb and other Satsangis and Sadhus in Radha Bagh



(Standing from left to right)
Babuji Maharaj and Maharaj Saheb with
Huzur Maharaj



Huzur Maharaj with His Satsangis. Maharaj Saheb is standing just behind Huzur Maharaj and against the central pillar. Babuji Maharaj is standing last but one on the right (against the Pillar) and is looking at Huzur Maharaj.







Huzur Maharaj with His Satsangis



Huzur Maharaj sitting in the centre. Tauji Saheb and Seth Sudarshan Singh standing on the right and left of Huzur Maharaj, with flappers in their hands to drive away flies.



Huzur Maharaj with His Satsangis



Huzur Maharaj sitting in the centre. Standing from left to right are Maharaj Saheb, Lalaji Saheb (Huzur Maharaj's son) and Tauji Saheb. Sitting from left to right on the ground are Sri Madan Mohan and Sri Radhey Mohan (Tauji Saheb's sons).



Huzur Maharaj smoking huqqa

419. FACSIMILE OF A LETTER FROM SOAMIJI MAHARAJ TO HIS YOUNGER BROTHER RAIBINDRABAN SAHEB



420. **TRANSLATION**

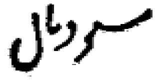
My most beloved, blessed and eminent brother Lala Bindraban, may you always prosper!

After blessings for the enhancement of your wealth and rank, which is the genuine wish of my heart, I should like you to know that

by the grace of Sat Guru Saheb all is well here, for which we should be grateful to the Almighty. I believe that, since the time you left this place for Ajmer, you have been attending to your official work with care and honesty and that you are leading and guiding others also along the path of honesty and righteousness. Following as a regular rule of conduct, the advice which I have been giving you, of discharging your duties faithfully and honestly, you should, at the same time, remain engaged in your devotion to the Guru, and but for attending to these two duties, namely, first your official work, which provides means of livelihood, and secondly devotion to the Supreme Being, who bestows the precious gift of eternal life, you should, on no account, attend to anything else. Such course of action will lead to your advancement and progress in both the worlds. You should not feel disheartened during the period of worries and difficulties. Keep on reading the holy books, which you have with you, and do not, even for a moment, forget the two instructions given above. I, too, am busy with official work. Your first letter should contain a description of that place and of the journey. I shall then write to you whatever would seem appropriate at that time. Under all circumstances, keep yourself engaged in the devotion to the Guru. Do not think of doing anything but good to your friend and foe alike. You should attune your mind to the will of the Supreme Creator. Whatever He wills shall come to happen. Under all conditions keep cheerful and smiling and, when necessary, read my letter with attention, so that it may afford you the necessary peace of mind, when you are faced with any difficulty. Keep your spirits high in whatever you do. With blessings.

Please convey my respects to revered Lala Nandi Shanker Ji. I have the same message for him. He should also keep his mind engaged in devotion to the Almighty alone and should not get himself entangled in unnecessary worldly affairs. To say anything more to him would be like teaching medicine to Luqmán. I close with blessings. All is well at the residence of that gentleman.

Please accept Satnam from Shiva Narain, clerk of the office, and respects from Babu Ram Dhan writer.



(Shiv Dayal)

421. LALA SUDARSHAN SINGH SETH was the youngest son of Chachaji Saheb. He was initiated by Soamiji Maharaj in 1866. He was a very high class devotee.

422. Once Lala Sudarshan Singh expressed his wish to go to England for higher education. For this purpose he met a number of European officials. When this was made known to Soamiji Maharaj, He sent for him and observed, "The object with which you are intending to go abroad will be achieved here and you rest assured". On this Lala Sudarshan Singh gave up the idea of going to England. Further, Soamiji Maharaj was pleased to observe that his worldly as well as spiritual welfare would very well be accomplished and that he would receive special grace in both.

423. From the very beginning, when he was very young, Lala Sudarshan Singh Seth was interested in religious pursuits. When he was at Allahabad for education, he used to record his feelings in a diary and send it to Soamiji Maharaj. Once when his diary was read over to Soamiji Maharaj, He was very much pleased and observed, "This child will receive special grace".

424. The important Bachans Nos. 250, 251 and 252 in Sar Bachan Radhasoami Prose, form the contents of a letter written by Huzur Maharaj under Soamiji Maharaj's commands and instructions, in reply to questions in the said diary.

425. Lala Sudarshan Singh's pet name was "Darso", meaning one desirous of having darshan. Soamiji Maharaj and others called him by this short name. Soamiji Maharaj had composed a Shabd (hymn) of Arti for him, which appears in Sar Bachan Radhasoami Poetry.

426. आरत गावे दरसो अपनी ।
छिन छिन राधास्वामी २ रटनी ।।

Translation:—Darso (desirous of darshan of the Lord) sings his Arti. Every moment he is reciting Radhasoami Radhasoami. He made the platter of learning (knowledge) and kindled the flame of Abhyas (devotional practice). On acquiring discernment, he adopted the saran (protection) of Radhasoami. He made earnestness his pen, and love his inkpot. He inscribes Radhasoami again and again, and chants IT within his heart. He learnt Pársí (Persian) and Angrezí (English). By the grace of Radhasoami his intellect grew keen. He realized that the whole world is illusory and that Padhasoami Nam is the only truth. His spirit got elevated, and the doorway or infinite Shabd opened. Evil thinking was overcome and the mind was subdued. The clouds of love gathered all around, and the reverberations of Anhad Shabd began to pour down like rain. Both sun and moon became invisible, and the Sukhmana river gushed forth. The door opened and the inner sky became visible within; and the heart felt elated at seeing Sunn, the top of Brahmand. Childhood passed in sports, but the true game has been shown to him now only. The Lord or Soami has now shown His immense grace, and the Arti of Darso has come to a close.

427. When Lala Sudarshan Singh enquired of Soamiji Maharaj on the day of His departure, as to whom he should look up to in future for guidance, Soamiji Maharaj straightway answered that he should henceforward attach himself to Huzur Maharaj.

428. Lala Sudarshan Singh Seth was a recipient of the special grece of Huzur Maharaj. Maharaj Saheb's letter addressed to Lala Sudarshan Singh, under the orders of Huzur Maharaj, is given below :—

R.S.

Agra,
15th March 1897

My dear respected and beloved brother,

I have been directed by Huzur Maharaj to acknowledge the receipt of your last letter and post card and to communicate the following reply.

To enable you to obtain long leave the requisite period of three months from return from privilege leave elapses, I think, on the 8th May next and you are permitted to apply for furlough from any date thereafter. You may initially take about 6 or 8 months furlough which will, if required, be extended.

Your Suratia has been enlarged by the addition of 4 more lines as per enclosure and you will see now that others, viz , Prem Pyariji, Prem Saroopji and Prem Prakashji (Lala Chhotoo Lai) are also specially related with you. You will no doubt gratefully thank the Supreme Father for the mercy He has shown you by this addition.

With regard to your application for passport for the higher regions I am to say that you have apparently forgotten the passport already granted to you for Sat Lok. It was given to you long ago when you were taken under the protection of the Supreme Father but you have, it seems, mislaid it somewhere in the box of your heart. Your request for passport is, therefore, unnecessary. Moreover your case is special and the station masters and guards at the intermediate stations will not ask for it as in the case of the postal and railway mail service superintendents, it is already known to them that you are in possession of the special pass. But they cannot dispense with the examination of spiritual worth necessary for transit at each station. The travellers from the plague striken regions of the third division of creation are examined and detained there and allowed to proceed when their mental malady is cured to the extent necessary for progress to the next. You ought

therefore to submit to this quarantine cheerfully and patiently to ensure your mental cure at various stages. As to eventual location in Sat Lok there is not the slightest doubt and you ought to be gratefully and patiently thankful to the Supreme Father for it.

Huzur Maharaj sends you His grace and we all jointly and severally our hearty and affectionate R. S,

Yours aífly.,
B S. Misra

P. S- The distance to be traversed is so long long to complete the journey should not therefore bs impatient at the quarantine delays or the time occupied in transit. If he is overanxious for the acceleration of speed he should endeavour jointly with the fellow passengers and the Master of the Train to increase the Prem power which is the real motor force by which the spiritual Train moves.

429. Huzur Maharaj had written to Babuji Maharaj in His letter dated 2nd February 1897 about Lala Sudarshan Singh as follows :—

"Owing to the presence of Lala Sudarshan Singh there has been much Bilás [101]lately, the Satsang being kept up till very late in the night. He has left for Hoshingabad today."

430. Huzur Maharaj had composed two Arti Shabds for him. The first Shabd embraces all the high souls which adorned the galaxy of Huzur Maharaj's Satsang. These Shabds are given below.

431. सुरतिया हरख रही ।
निरखत गुरु चरन बिलास ।।

Translation:—Suratiá, seeing the bliss of Guru's Feet, is thrilled with joy. Playing with Guru, she feels overjoyed. Her joy goes on increasing day by day. Love and faith in the

[101] Pleasure, delight, enjoyment.

Holy Feet are augmented. Passions and pleasures are rejected. She recites बानी Bání with fervor and zeal. Living close to Guru, she feels cheerful. She listens to His Bachans attentively and performs internal Abhyas with alacrity. Her mind and spirit concentrate and move onward. They leave behind the region of Maya. She penetrates third Til, hears music and witnesses the light of Jyoti (flame). She rushes on towards Gagan (Trikuti), Kal is mortified on seeing this. She ascends to Sunn and hears the Shabd of Akshar Purush. She enjoys the company of Hansas there. Hearing the dhun (sound) of Bhanwarguphá, she goes further beyond and becomes one with the Nij Súraj (Special Sun, Sat Purush). On seeing Alakh and Agam, she becomes free from all cares and thoughts, and realizes Prem Anand[102] (love and bliss in abundance). Prem Pyárí[103] (beloved) and-Rangílí (jovial) Surat becomes the special and favourite attendant on Beloved RADHASOAMI. She is exceedingly delighted on having darshan. She has found abode in the Highest Region. Prem Pratáp[104] (splendour and brilliance of Prem) is spread all over the devotee. Prem Swarúp[105] (Loving Form) is implanted in the heart. This attainment and this understanding are beyond comprehension and are wonderful. A rare and special disciple realizes them by grace. He attends Satsang and adopts Soámí Saran[106] (Saran of Soami)-He elevates his Surat to Níj Ákásh. His Surat will then attain the status of Soámi Pyárí[107] (beloved of Soami), and get the special wealth of Prem (Lovel Radhasoami

[102] Prem Anand was the name of Maharaj Saheb, as given by Huzur Maharaj.
[103] Prem Pyari was the name of a high class woman-devotee of Huzur Maharaj.
[104] Prem Pratap was the name of a devotee.
[105] Prem Swarup was the name of the son-in-law of Huzur Maharaj.
[106] Soami Saran was the name of a devotee
[107] Soami Pyari was the name of the daughter of Prem Pyari Ji.

casts His glance on Prem-Dulár [108](one fondled and loved), who becomes chosen one. He, who performs such a rare Bhakti (devotion), goes straight to Nij Ghar (Original Abode), without much effort on his part. My Surat, full of humility, has become Soámí Sanwárí [109](embellished by Soami), and sings His praises with every breath. My Surat has become Prem Dulári[110] (one fondled and loved) and Shabd Pyárí [111](beloved of Shabd), and, having been enriched, takes her seat at the Holy Feet. I have accomplished my task by adopting Dayál Sarani[112] (Saran of the Merciful). I have given up worldly attachments and hopes. Surat Pyárí[113] (the beloved Surat) lives on Prem Adhár[114] (the support of love) and is indifferent to the world. Bhakti is being applauded loudly everywhere; Karam and Bharam have all been destroyed. Prem Adhárí[115] (one who has Prem as support) is the choicest and the best of Surats. She lights a lamp for performing Artí. All the devotees sing Arti in chorus, relying fast on the Holy Feet of RADHASOAMI. Beloved Radhasoami showers His grace, and illumines every heart with Prem Prakásh[116] (light of His love).

432. पिरेमी सुरत रँगीली आय ।
दिया सतसँग में प्रेम जगाय ।।

[108] Prem Dular was the name of Lala Girdhari Lai.
[109] Soámi Sanwari was the name of the wife of Seth Saheb.
[110] Prem Dulari was the name of the wife of Lala Girdhari Lai.
[111] Shabd Pyari was the name of the consort of Maharaj Saheb. 11
[112] Dayíìl Saran was the name of the Manager of the fortnightly paper, Prem Patra.
[113] Surat Pyari was the name of the consort of Babuji Maharaj
[114] Prem Adhar was the name of Babuji Maharaj as given by Huzur Maharaj,
[115] Prem Adhari was the name of a woman devotee.
[116] PremPrakash was the namí of Lala Ji Saheb, the son of Huzur Maharaj

Translation:—A lovable and jovial Surat (devotee) comes to the Satsang, and inspires love and affection in Satsangís. He is delighted to have darshan of Guru. As he hears the discourses of Guru, he cleanses his heart of all dirt. He developes affection with Satsangis and strengthens his faith in Guru. He is delighted to see the benevolent Guru. He sings the praises of Guru with full throated ease. He is thrilled to observe the majestic grandeur of Guru. In ecstasy, he sacrifices his body and mind. He daily shows new love and affection, and devotes himself for Guru. The world now seems insipid and tasteless to him. He has been a recipient of Parmarth, the essence of all essences. Guru has bestowed a particle of Prem (love) on him. His Surat now remains absorbed in the Holy Feet. I supplicate at the Holy Feet of Radhasoami. My love may go on enhancing day by day. I may get bliss and joy internally. The noose of Kal and karam may be cut. My Surat may remain engaged in the Holy Feet. My mind may always be full of love and' affection. Radhasoami Dayal is pleased with me. He graciously enriches me spiritually. I bring the paraphernalia of Arti with ardour and fervour and place them before Guru. I bring shining and glittering dresses and gladly offer them to Guru to put on. When I see Guru attired thus, I feel immensely overjoyed, and thank for dayá (grace and mercy), He has shewn in accepting and putting them on. I sing His Arti with zeal. My Surat and mind are dyed in the colour of Prem. Hansas (devotees) are dancing, and sweet and melodious tunes are being played. There is great festivity in the Satsang. All are dancing and swaying in ecstasy. Prem (love) is raining all over the assembly of devotees. All are absorbed in the bliss of the Holy Feet They are oblivious to their physical or bodily needs. They are all sacrificing their body and mind on Guru. Surat and mind enthusiastically rise up, and get darshan of Guru in Gagan. This is a wonderful occasion. In the company

of Guru, Surat and mind are dancing with joy. Beyond Sunn and Mahá-Sunn, Surat goes to the darbár (court) of Sat Purush. Beyond Alakh and Agam, I find the final abode of rest and peace in the Holy Feet of Radhasoami. Radhasoami Las indeed shown great grace and mercy. All the loving devotees are happy and pleased.

433. On one occasion Lálá Sudarshan Singh Seth said that the photograph of Chachaji Saheb (his father) is placed in Bhajan Gbar along with the photographs of the Sant Sat Gurus simply out of respect for his being a brother of Soamiji Maharaj.

434. SHIBBOJÍ was a high class devotee. Love for and pangs of separation from Soamiji Maharaj so overpowered Shibboji that once she came stark naked running through the market from her house to Soamiji Maharaj. When her sister Bukkíjí asked hér why she came in such a plight, she replied that she saw nobody on the way except Soamiji Maharaj. One day while sitting before Soamiji Maharaj she all of a sudden began to cry. When asked why she was doing so, she replied that she was not getting Soamiji Maharaj's darshan. On being told that Soamiji Maharaj was seated just in front of her, she replied that she was not getting the darshan she used to get internally within herself two or three days back. Thereupon Soamiji Maharaj told her to go and apply herself with zeal to the performance of Bhajan (internal devotion). She began to get darshan. She used to perform Bhajan from mid-night to morning and from afternoon till evening. In all she spent ten to twelve hours a day in the performance of Bhajan.

435. BUKKÍJÍ, the younger sister of Shibboji, used to hear discourses delivered by Soamiji Maharaj with great attention, her eyes would become red and tears would flow. She would very often suck the toe of Soamiji Maharaj and say that she felt as if she was being breast fed. After the departure of Soamiji Maharaj she remained unconscious for about a month and a half, during which period she would not even ease herself. It was feared lest she would die. Thereafter she got darshan of Soamiji Maharaj who told her to go on with her Sewá and devotion as she was doing while He (Soamiji Maharaj) was

present. Soamiji Maharaj would appear to her in Dhyan when He would talk to her. People very often used to get Soamiji Maharaj's orders through Bukkiji.

436. One day Bukkiji requested Him in Bhajan to shower Dayá upon Sadhus. Soamiji Maharaj replied that only two Sádhus were at that time performing Bhájan, all the rest were sleeping. How could He shower Dayá on those who were sleeping? When the Sadhus in question came to the Satsang at Panní Galí, they admitted that at the time mentioned by Soamiji Maharaj, with, the exception of those two, they were all asleep.

437. A short time before her death, some one expressed sorrow that she was going to die. She, then, said :—

हम नहीं मरें मरे संसारा ।
हमको मिला जिलावनहारा ।।

(It is the worldly people who are subject to death. My departure cannot be called death; for I am in communion with One who is the giver of life). She laughed and clapped her hands and then left the mortal coil

438. BISHNOJÍ was in charge of the kitchen. She used to prepare Bhog (food). Even when Soamiji Maharaj went out of the city she would follow Him there and prepare Bhog for Him at the place where Soamiji Maharaj took rest. For this purpose she would always keep-provisions etc. with her when going out.

439. There was once a great famine due to failure of rains. Some villagers came to Soamiji Maharaj and began to relate their miseries. They prayed for rain. Soamiji Maharaj kept mum. But Bishnoji told them to go to their homes and that rain would come the next day. When they had gone, Soamiji Maharaj said to Bishnoji that there was no ordainment for rains. She should not have forecast rain without His permission. But Bishnoji said that she had given word. Thereupon Soamiji Maharaj asked the Sadhus and Satsangis to sit down on the nearby platform and go on uttering Radhasoami, Radhasoami. And

soon there was some rain. Soamiji Maharaj however cautioned Bishnoji against such utterances in future.

440. After the departure of Soamiji Maharaj Bishnoji came in the darbár of Huzur Maharaj. She used to distribute Kachaudís when Huzur Maharaj had distributed "grás" (morsels) of Bhog (food). She would give liberally as many as one desired. Satsangis called her "Bishno Buaji". Buá means sister of the father.

441. KASHMÍROJÍ was the wife of Radhaji Maharaj's nephew. She was initiated by Soamiji Maharaj. When Soamiji Maharaj used to go to His father-in-law's house at Farídábád, Kashmiroji would come to Him and perform Bhajan in His presence. Her husband, however, was not inclined to Satsang and Parmarth. She prayed to Soamiji Maharaj to attract him too to His Holy Feet. In reply Soamiji Maharaj composed a hymn the first half of which is an expression of Kashmiroji's prayer and the other half is Soamiji Maharaj's reply.

भरमी मन को लाओ ठिकाने ।
प्रीत लगे गुरू चरन समाने ।।
दुबिधा छूटे मति बदलाने ।
सुमिरन टेक तुम्हारी आने ।।
तुम बिन भर्म भुलाना भारी ।
जहाँ तहाँ की अटक सम्हारी ।।

Translation:—I pray that his wandering mind may come to its proper place and that he be imbued with love for Guru's Feet. He be rid of vacillations and evil tendencies. The constant repetition of Your Holy Name may become his habit Without You, it (wandering mind) is being led astray by numerous misapprehensions. It gets entangled here and there. Without Satsang, right understanding cannot come. Without good luck, one cannot obtain Satsang. I am at a loss to understand what to do. Pray, be so merciful as to suggest some remedy Yourself.

Soamiji Maharaj's reply :—

चरनामृत परशादी देना ।
और उपाव नहीं क्या कहना ।।
इतना काम सदा तुम करना ।
तो कारज उसका भी सरना ।।
उसकी तरफ़ से आरत करो ।
प्रीत प्रतीत चित्त में धरो ।।
तब कुछ फल पावेगा थोड़ा ।
तो मन मत जावे चित मोड़ा ।।
राधास्वामी कहें समझाई ।
करो आरती प्रीत लगाई ।।

Translation:— "Give Charnámrit and Prashád. There is no other remedy. This much, you should always do. And this will serve his purpose. Perform Arti on his behalf with love and faith in your heart. Then will he be benefited a little and will be able to divert his mind in the right direction. This is what Radhasoami Dayal has to tell you in clear terms. Perform Arti with love."

442. After the departure of Soamiji Maharaj, Kashmiroji joined Huzur Maharaj's Satsang and performed His Sewa with body, mind and riches. Often when she recited hymns of love and yearning, tears would flow from her eyes. She got both of her daughters-in-law initiated by Huzur Maharaj.

443. LÁLÁ JAI NÁRAIN Jí (paragraph 380) was married to the daughter of Radhaji Maharaj's sister. On Radhaji Maharaj's recommendation, Huzur Maharaj gave him employment in Post Office. Lala Jai Narain Ji used to perform the Sewa of purchasing fruits for Huzur Maharaj's Bhog and prashad for distribution to Satsangis and mailing

the packets of the prashad of ' grás" (morsels) of food daily to outstation Satsangis.

441. LALA AMRITLAL was a cousin of Soamiji Maharaj on miternal side. After Soamiji Maharaj he attended Huzur Maharaj's Satsang with great zeal. His wife Munní Bíbí also had firm faith in Huzur Maharaj. She got the 'Janeú' [117]ceremony of her son performed by Huzur Maharaj at the Samadh of Soamiji Maharaj without caring a fig for the ralatives and caste-fellows. She used to present the ‘Bhog’ of Kachaudis and baked millet grain to Huzur Maharaj. Huzur Maharaj too would often ask her, "Munni Bibi! What have you brought for me”?

445. LÁLÁ JÍVAN LÁL (paragraph 150) used to attend to the correspondence of Soamiji Maharaj. In respect of one of Huzur Maharaj's letters, Soamiji Maharaj did not like to send any reply. He said that Huzur Maharaj would get the reply direct within. However, when Lala Jivan Lai insistently prayed, Soamiji Maharaj was pleased to dictate the following:—

Translation: Have patience. Do not be dejected. Fix your attention on, and absorb yourself in, the Holy Form of Guru. Always sing His praises. Make no excuses. This should be your aim, just as the papíhá (the sparrow hawk) patiently waits in expectation of the Swánti rain (with a fixed aim). Direct your attention inwards; do not allow it to flow out anywhere else. Put up with every thing inwardly. Take nothing but internal joy. Have patience. Do not divulge acts of grace (of Sat Guru) to others. Live with Radhasoami like a fish in water. All depends upon the dayá and mehar (mercy and grace) of Sat Guru. He alone will let you know the Message of the Most High wherever you are. Radhasoami has given

[117] The sacred thread worn over the left shoulder and hanging down diagonally across the body to the right hip.'

out Bachans and they are reduced to writing because Jívas (Jívan) insisted.

446. After the departure of Soamijí Maharaj, Lala Jivan Lai continued his Sewá at the Holy Feet of Huzur Maharaj. He. was the Private Secretary of Huzur Maharaj and used to deal with all important works. Huzur Maharaj would hand over the amount of daily Bhents as well as His monthly pension to him. Lala Jivan Lai used to make purchases from the market. All arrangements regarding Bhog Bhandara, Prashad and dresses for Huzur Maharaj were under the charge of Lala Jivan Lai. Huzur Maharaj also used to dictate discourses and hymns to him. Huzur Maharaj gave him the parmarthi name of Agam Dás (slave of the Inacessible).

447. Often Lala Jivan Lai would keep lying down in Satasang. Certain Satsangis complained to Huzur Maharaj. Huzur Maharaj, however, was pleased to observe that it did not matter at all as his faith in the Holy Feet was unshakable. Once when Satsang commenced, some one tried to wake him up, but Huzur Maharaj stopped him, saying that even his sleeping in Satsang was included in Bhajan.



Huzur Maharaj's grandson Sri Guru Prasad alias Kunwarji Saheb



Huzur Maharaj's son Lala Ajodhya Prasad alias Lala Ji Saheb

448. Lala Jivan Lai purchased a piece of land on the banks of the Jamuná river at Poiyá Ghát for rupees fifteen, on the main road, two miles from Soami Bagh, and one mile from Radha Bagh, towards the north, and presented it as Bhent to Huzur Maharaj. This is known as Agam Bágh, and is the cremation ground for Soami Bagh Satsangis.

449. LÁLÁJÍ SÁHEB was a very high class devotee. In his past life he was a Mahant (Leader) of a certain sect of Sádhús (vide paragraph 116 above).

450 Generally, Lalaji Saheb remained ill, suffering from one ailment or the other. In 1889, Huzur Maharaj therefore asked him to resign his service. He came to Agra and lived with Huzur Maharaj.

451. A few days before Maharaj Saheb's departnre, Lalaji Saheb went to Benares to see Him. Due to weakness Maharaj Saheb could not get up to greet him. He felt very much grieved and said, "Oh! the prince of My Lord has come! But alas! I could not go to the railway station to receive him, nor could I embrace him!" ;

452. After the departure of Maharaj Saheb, Lala Ji Saheb became the Vice President of the Central Administra-tive Council. On Chachaji Saheb's demise in 1909, he was made its President; he held this office till his demise in 1926.

453. In their litigation Da. al Bagh cited Lala Ji /Saheb as their witness. When enquired as to who the Sant Sat Guru of the time was, Lalaji Saheb straightway replied, "Babuji Maharaj. I follow Him as the Sant Sat Guru of the time." At this some of the members of his family and a few others raised a hue and cry. Lalaji Saheb told them, "I spoke out the truth. Huzur Maharaj appering in person guided me."

454. PREM PYÁRÍJÍ was the wife of Huzur Maharaj's nephew. She used to observe "Purdah" in the fashion of the ladies of high families during those days. After initiation by Huzur Maharaj it so happened that she began to see Huzur Maharaj every moment. How

could then she observe Purdah? Ultimately, she gave it up and was with Huzur Maharaj all the time.

455. Prem Pyariji was a very high soul. She would take only as much food and prasbad as Huzur Maharaj gave her. During 'Abhyas' her Surat remained absorbed in the bliss of higher regions. Often she would be in a state of trance. Her relations and other Satsangis whenever they saw her sitting in Abyas would disturb her or make her give it up apprehending that she might be withdrawn for good.

456. Once, her people not finding her, searched everywhere and at last when they broke open the door of a small cell at the top storey of the house, she was found withdrawn inwards.

457. Prem Pyariji used to perform the Sewá of other Satsangis and devotees also with great zeal and enthusiasm. She would never feel proud that she belonged to the family of Huzur Maharaj. She had the qualities befitting her name. Whosoever loved the Supreme Being sincerely, was also loved by her.

जो मेरे प्रीतम से प्रीत करे। मोहिं प्यारा लागे री ॥
जो मेरे प्रीतम की महिमा गावे। मोहिं अधिक सुहावे री ॥

Translation: — He who loves my Beloved is dear to me. He who sings praises of my Beloved is very much dear to me.

458. Prem Pyariji died in 1904. After death, her face was beaming with lustre.

459. LÁLÁ GIRDHÁRÍ LÁL of Dholpur received initiation from Huzur Maharaj in 1884 at Gwálior. When Huzur Maharaj after His retirement from service establish¬ed Satsang at Agra, Lala Girdhari Lai left the service of Post Offiice and joined the Agra Municipality on a petty sum of rupees fifteen per month. He lived well and in contentment. He would even save some thing for the Arti ceremony of Huzur Maharaj.

460. Lala Girdhari Lai used to take Huzur Maharaj's dictation of Prem Banis and Prem Patras in Urdu speedily. Ganeshji used to copy out the Urdu version in Hindi script in beautiful handwriting for sending it to the press.

461. Huzur Maharaj gave Lala Girdhari Lai and his wife the parmarthi names of Prem Dulár and Prem Dulárí respectively :—

राधास्वामी मेहर दृष्टि से हेरें ।
प्रेम दुलार होय ख़ासुलख़ास ॥
प्रेम दुलारी शब्द पियारी ।
होय निहाल बैठी चरनन पास ॥

Translation: — Radhasoami casts His glance of grace on Prem Dulár (one fondled and loved), who becomes chosen one. My Surat has become Prem Dulárí (one fondled and loved) and Shabd Piyárí (beloved of Shabd) and having'been enriched takes her seat at the Holy Feet. (Prem Bani, page 332)

462. In the evening, his wife used to bring 'Paráonthás'[118] and present all the food for Huzur Maharaj's Bhog.

The couple used to depend upon whatever food Huzur Maharaj would give to them.

463. SÁDHÚ GANGÁ RAM was blind. Once he submitted to Huzur Maharaj how he should bring His countenance in Dhyan as he could not see. Huzur Maharaj told him that as he jecognized His voice, he should take that form to be His which appears before him internally, and speaks in the same voice.

[118] A cake with butter or ghee, and of several layers, like pie-crust.

464. BHAWÁNÍ (paragraph 138 above) was very hard working, honest and punctual servant, taking great care of the personal comforts of Huzur Maharaj. He used to perform all sorts of Sewas — high and low. Huzur Maharaj was very kind to him.

465. Whenever Maharaj Saheb and Babuji Maharaj visited Agra, Bhawani used to serve them under Huzur's orders. They also felt happy and gave him some tips when going back.

466. Bhawani used to prepare tea for Huzur Maharaj. Huzur Maharaj has indicated this in an Arti Shabd composed for him:—

सुरतिया सेव करत ।
गुरु भक्तन की दिन रात ।।
सब का काम काज नित करती ।
आलस नेक न लात ।।
चाह सँवार मेल नित करती ।
जैसे शीर शकर के साथ ।।

Translation: — Suratiá is engaged in the service of the devotees of Guru day and night. She attends upon all and is never slack in Sewá (service). She corrects and mends her चाह cháh (desires) and mixes up with the devotees like sugar and milk (in tea, चा chá).

467. SÁDHÚ HANS DÁS (vide paragraph 86-87 Biography of Soamiji Maharaj) one day prayed to Huzur Maharaj that he would like to lay out a garden in front of Radha Bagh. Huzur Maharaj might graciously be pleased to take a round while he would follow Him drawing a line. Hans Das, then, built a mud wall around the land and laid out the garden known as Huzuri Bagh No. 2. He used to bring water from Radha Bagh for watering the trees in Huzuri Bagh. He was of a very strong and robust physique. He lived alone and had a fancy for strolling alone in the jungle.

468. MASTER BÚL CHAND of Sind received initation from Huzur Maharaj in 1894. After performing Abhyas for a few days, he gained such a supernatural power that whatever he pronounced would come true. He would often forecast future events. Huzur Maharaj warned him in the following words :—

> Any display of extraordinary powers, atten-dant to some extent on play of higher self, such as explained in your note, are extremely prejudicial and injurious to your spiritual progress, and as such you are strictly enjoined never to make use or a show of them, otherwise your progress will be stopped and your way to Chaurásí paved. You should not, therefore, let any body, although he may be your nearest kin, know anything that you may become aware of beforehand. Your chief object in performing our modes of devotion should be to raise your spirit to the higher regions for eventual attainment of the region of pure spirit and everlasting bliss and the consequent emancipation, and no possession of extraordinary powers of the regions in the way should therefore deviate you from your true path and goal. There is no harm in praying for the spiritual welfare of your relatives, subject to the approval of the Supreme Father, but even such prayer should not be too frequent and pressing. As to others, the supreme Father is Himself taking care of them in the manner He considers most proper and you have no business to interfere in His supreme ordainment.

469. SRI JAGAN NÁTH MEHTÁ was a Brahman whose ancestors had come from Gujrát and settled in Benares. He was a friend of Babuji Maharaj since childhood, and became a friend of Maharaj Saheb too in due course. His name appears at several pktces in the letters Huzur Maharaj wrote to Maharaj Saheb and Babuji Maharaj. He joined the Satsang of Huzur Maharaj through these two friends.

470. Sri Jagan Nath Mehta was the Manager of Messrs. Chandra Prabhá Press Co., Ltd., Benares, which was owned by Maharaj Saheb's elder brother. Satsang books were printed in this press under the supervision of Mehtaji Saheb.

471. RÁI ÍSHWAR SAHÁl alias RÁJÁ SÁHEB was a resident of Bánkipore (Patná). He had presented to Huzur Maharaj gold ornaments for wearing on the ankles and used to offer a cash Bhent of rupees five hundred per month. Once he requested Huzur Maharaj to shower "Dayá" (grace) on him. Huzur Maharaj replied that "Daya" is no doubt ready to come, but it would be hard to tolerate it. Rájá Saheb submitted that Huzur, in His kindness, would also bestow the power of tolerance. The shower of Grace then began. Raja Saheb — a big, influential and rich landlord who maintained elephants and used to bring with him four or five servants whenever he came for Satsang— began to be reduced to a pauper slowly and gradually. A stage had reached that when he visited Satsang he came without any attendant. He would prepare his 'chilam' himself.

472. During his last days Táújí Sáheb paid him rupees two hundred every month for his expenses in token of long friendship with him. Raja Saheb was all the time absorbed in Sumiran and Dhyan. He would speak out only when asked.

473. MR. NARENDRA NÁTH BANERJEE, an Inspector in the Railway Mail Service at Allahabad, was very much against Satsang. But, because Huzur Maharaj was Postmaster General and big personalities had been joining Satsang, a curiosity arose in him to see how the Satsang is held and what actually takes place there. He spent one whole night in the compound of Huzur Maharaj's bungalow watching. In the morning he made enquiries as to who were those three persons, one of whom did not sleep at all and other two slept hardly for an hour or so. He was told that the first was Huzur Maharaj and the other two were His Sadhus. It, at once, struck him that it was impossible for one to do the mental work so well during the day in the office aod then keep awake the whole night, without special spiritual power. He received initiation and joined Satsang. He came to be known as Rom Rom Babu.

474. Mr. Banerjee used to sing the following couplets of Sar Bachan Radhasoami (Poetry) with great zeal and fervour:—

रोम रोम मेरे तुम आधार।
रग रग मेरी करत पुकार।।
अंग अंग मेरा करत गुहार।
बंद बंद से करूं जुहार।।
हे राधास्वामी अधम उधार।
मैं किंकर तुम दीन दयार।।

Translation:—Thou art the sole prop of each and every rom (pore) of my body. Every hair and vein, every joint and part of my body calls out to Thee for help. I am but a poor wretch and slave whereas Thou art Din Dayál (Merciful -to the-lowly, Cherishér of the poor). O Radhasoami! Deliverer and Liberator of the fallen!

475. Once Rom Rom Babu developed an abscess of a very severe type on his head. Doctors advised opening it up under chloroform. But Rom Rom Babu refused to have chloroform and asked the Doctor to perform the operation without any anaesthesia. Rom Rom Babu boldly sat down in the posture of Dhyan and went into deep meditation. And the Doctor opened the abscess.

476. The wife of SADHU DAYAL SARAN (paragraphs 395-396 above) who was out in search for her husband, at last came to the darbar of Huzur Maharaj. She related her story how one night her husband ran away locking her in the house from the outside. Huzur Maharaj called Sadhu Dayal Saran and asked, "Is she your wife?" "Yes, Sire" replied Sadhu Dayal Saran. "Did you leave her the way she describes?" enquired Huzur Maharaj. "Yes Sire!" said Sadhu Dayal Saran. "Really a very cruel act you have committed", observed Huzur Maharaj, "you ought to have kept her with you".

477. By then no houses having been purchased for Satsangis, Sadhu Dayal Saran got himself employed in a dispensary at Partabpura, about three miles from Pipal Mandí, and began to live in a rented

house with his wife. Whenever he got time he would come for Darshanand Satsang. One day he prayed to Huzur Maharaj, "I want to get rid of her. Because of His Graciousness' order I live with her otherwise I have no attachment for her. I wish to live in the august presence of Huzur!" Often he would repeat his prayer. Soon his wife developed fever, and was confined to bed. Huzur Maharaj said to Sadhu Dayal Saran, "You don't seem to look after her. Remember, service rendered to her, is service rendered to me. If you neglect her, you will be treated as a sinner". After a few days she died and Sadhu Dayal Saran came back to Huzur Maharaj's darbár.

478. After sometime his friend also happened to come. He enquired of Sadhu Dayal Saran what he had achieved there. Dayal Saran replied, "First you tell me what you have gained in the wilderness." His friend said that he had got some supernatural power from his deity. "All right", said Dayal Saran, "Invoke your deity and display your power". His friend tried his best but in vain. He then submitted that the deity would not appear there. "Let us then move to the place where you can make her appear," suggested Sadhu Dayal Saran. They went to the other side of the river Jamuna where his friend was putting up. The deity appeared there in no time. His friend enquired of her as to why she did not appear at Pipal Mandi. The deity replied, "There dwells the Emperor. How can a slum-girl come before Him?" "And this drives the nail right into the head", burst Sadhu Dayal Saran.

479. DR. DWARKA NÁTH was initiated by a a Satsangi named Badrí Prasád at Ajmer under the orders of Huzur Maharaj in 1888. He went to Agra in 1891 and received initiation from Huzur Maharaj personally.

480. Once Dr. Dwarka Nath brought a 'Suráhí'[119] full of Charnamrit from Agra and placed it in a shelf. He felt some strange light and sound coming out of it. Thinking that some black-bee had entered the Surahi and was creating noise, he emptied the Charnamrit into another

[119] A long necked flask.

pot, but did not find anything in it. Hence, he filled back the Surahi. Again, the same sound started coming out and continued for two hours and then faded away. He wrote of this incident to Huzur Maharaj. Huzur Maharaj replied that such a happening is not an impossibility and there is nothing to feel surprised about the affair. The Charnamrit contains the current of spirituality and, hence, whatever had come to pass, was a sign of special grace.

481. Once Dr. Dwarka Nath requested Huzur Maharaj to elevate his Surat at once. When he sat in Bhajan, he felt so much pain that he began to scream. Huzur Maharaj, placing His hand on his head, brought his Surat down and observed that it is better to elevate Surat slowly and gradually. There should be no haste in this matter. Huzur Maharaj then graciously gave out to him that he would get darshan of 'Nij Rúp' during this very life.

482. A religious conference was held at Ajmer. Huzur Maharaj sent Dr. Dwarka Nath as the representa¬tive of Radhasoami Faith and instructed him how to present and argue out various topics in the conference. All were impressed with his speech.

483. Huzur Maharaj remained constantly indisposed for about six months before His departure. Dr. Dwarka Nath was in attendance on Him all day and night for the first four months. Huzur Maharaj once said to him that He had invited this illness for taking Sewa from him.

481. As Dr. Dwarka Nath was in constant attendance on Huzur Maharj he used to talk of many things. Once the British rule in India came to be talked about. Dr. Dwarka Nath doubted as to how Indians would get back independence without weapons. Huzur Maharaj smiled and said that nobody knows the Mauj of Radhasoami Dayal. The Government would change overnight. People would sleep in British rule and when they get up in the morning, they would find themselves an independent nation. So it actually happened in August 1947.

485. Once Huzur Maharaj said to Dr. Dwarka Nath that although apparently He would remain under the treatment of Dr. Bágchí, His family doctor, yet He wanted that

Dr. Dwarka Nath should treat him. Dr.Bagchi should be consulted when necessary. If per chance Dr. Bagchi did not agree with Dwarka Nath's prescriptions the latter should inform Him.

486. Once the medicine prescribed by Dr. Bagchi caused some irritation in the urinary canal. Dr. Dwarka Nath wanted to change the prescription to which Dr. Bagchi did not agree. Both began to argue out the matter. At that time a professor of Agra Medical College was present there. He was impressed with the reasoning of Dr. Dwarka Nath and enquired of him whether he had passed his medical examination from England ? When he came to know that Dwarka Nath had not passed any examination at all, he was taken aback. When Huzur Maharaj was informed of this, He, in His grace, started calling him the doctor of doctors.

487. Huzur Maharaj instructed Dr. Dwarka Nath to check and ensure that no such work was done as might affect His health. Dr. Dwarka Nath requested that special care was necessary to be taken in the matter of food, and the visits of the Satsangis be curtailed or stopped so that there might not be any disturbance in Huzur's rest. Huzur Maharaj issued strict orders that no one should enter His room without Dr. Dwarka Nath's permission and whatever victuals were put up in the Bhog, should be first tasted and approved by him. Huzur Maharaj also ordered Dr. Dwarka Nath's wife to check Satsangins from coming inside.

488. Prem Pyáríjí used to toast phulká [120]for Huzur Maharaj. Once the phulká which she sent, had not been of some devotees properly toasted. Dr. Dwarka Nath returned it. Prem Pyariji felt it very

[120] A swollen or puffed chapati or cake.

much; she stopped eating and drinking anything. With great difficulty could Dr. Dwarka Nath's mother bring her round.

489. By Mauj, Huzur Maharaj's condition became better. The swelling on the face and legs vanished. By that time Dr. Dwarka Nath's father had come to Ajmer from Indore after resigning Government service and he was calling him. Huzur Maharaj asked Dr. Dwarka Nath to go away at that time assuring that he would be called back after two months. Huzur Maharaj gave him gold bangles and Bázúband After two months Dr. Dwarka Nath did come but then Huzur Maharaj had already departed from this world.

490. The name of Dr. Dwarka Nath's wife was Ambá Dei and that of his brother's wife Ratan Dei. ' Huzur Maharaj gave them the parmarthi names of Amrit Dei and Prem Adhárí (meaning conferer of nectar and dependent on love). Once when let showers of Prem (Love) fall upon me, let the treasure house of Amrit (Nectar; open to me", was being recited, Huzur Maharaj cast His gaze at Dr. Dwarka Nath and smilingly said, "Your house is blessed with the Reservoirs of both Amrit and Prem (Love and Nectar). Isn't it so, Doctor ?

491. Dr. Dwarka Nath had three sons, Shambhú Náth, Rám Náth and Onkár Náth. The last one died young, of typhoid. He was very sharp and brilliant. Huzur Maharaj observed that he had come from a higher region and after finishing his term on the earth, repaired back to his place.

492. BÁBÚ NIRMAL CHANDRA BANERJEE was born in 1845. From the very childhood he had a longing for true Parmárth but found peace nowhere in any religious society. Ultimately, he had almost turned an atheist. In 1880 he happened to travel 1st class with Huzur Maharaj. He had known Huzur Maharaj and also had heard of Him. The first question which he asked was, “Is there any road to God ?" Huzur Maharaj replied, "Not only that there is a road to God, but there is a royal road to Him." Huzur Maharaj then explained Radhasoami Faith to him and initiated him into the Faith. Huzur Himself sat in Bhajan and asked him also to sit in Bhajan.

493. Huzur Maharaj graced his house several times. In 1887 before retirement, when Huzur Maharaj went to Calcutta, He stayed at his place. Maharaj Saheb, Lalaji Saheb, Prem Pyariji and some Sadhus, Satsangis and Satsangins also accompanied Him.

494. Babu Nirmal Chandra Banerjee asked Huzur Maharaj if Sant Sat Guru would be born in Bengal. Huzur Maharaj replied, "No! only Sadhs and Mahatmas, like Chaitanya, will be born there."

495. Once Satsangis at Agra were talking amongst themselves. They said it is very difficult to control desires and passions. Maharaj Saheb said that all should make a firm resolve that they would not carry out the wishes of the mind for a week If one felt hungry, one should not eat at that time. If one felt sleeply, one would keep awake at that time and so on and so forth. By doing so, the mind would definitely be subjugated to some extent. Satsangis tried but no one could practise it for more than a few hours. Nirmal Babu could carry out this vow for a day and a half. Maharaj Saheb alone could practise it for one full week.

496. After Maharaj Saheb's departure from this world, Nirmal Babu got the book "Discourses on Radhasoami Faith" printed at Calcutta. Babuji Maharaj was much pleased at the printing, paper and get-up of the book and sent a letter of congratulations to him. There were no printing mistakes. During his last days, Nirmal Babu lived at Benares. Whenever Babuji Maharaj visited Benares during those days, He used to go to see him.

497. Nirmal Babu died in 1922. He did not keep any photograph in his house except those of Sant Sat Gurus. He had four sons, Vaidya Náth, Megh Náth, Jog Náth and Raghu Náth. First two brothers were initiated in 1887 and 1890 respectively, while the third and fourth were initiated in 1892 by Huzur Maharaj.

498. DR. BÁGESHWARÍ NARAIN CHADDHÁ was a resident of Allahabad. He was initiated by Maharaj S a h e b under the orders

of Huzur Maharaj. The English translation of his application for initiation and Huzur Maharaj's reply to the same are given below—

> With a longing to kiss Your Grace's Holy Feet, I respectfully beg to state that, for some time, desire has sprung in me to acquaint myself with the principles of the Radhasoami Faith and to join it. I desire to derive benefit from the superior and easy practices taught by Your Grace, about which I have heard people speaking in eulogistic terms. But owing to my sloth and laziness, I could not express my thoughts to Your Grace uptil now, I had attended twice or thrice the meetings held at the house of Pandit Brahm Sankar Misra.
>
> Although I went there with a view to making enquiries, I could not and did not think it proper to do so, because of my shyness and because my father is not a member of this religion, and also because of the presence of many people there. When the meeting was over, I came back. Once I left even before the meeting was over. It has been my heart's desire to engage in some such practice as may lead to redemption or salvation. Babu Shambhu Náth, who has recently joined this Faith, is my school-mate. I love him more than my brother. Whenever conversation turned to the subject of religion, he praised Radhasoami Faith. I saw books of this Fath at his house, and cursorily went through some of them, and was delighted. I borrowed them from him and read them, but could not understand them well. But I read them off and on. Night before last, at about three or four in the morning, I dreamt I was surrounded by men or ghosts. But, during dream, when I uttered, or someone else uttered, the Holy Name RADHASOAMI, they all disappeared. After a while the members of my family awakened me. When I related this story to brother Shambhu Náth, he was much pleased, and told me that I was under the grace and protection of Guru

Maharaj and was soon to join this Faith. In short, what I wish is that I may be accepted as a slave of Your Grace. I further pray that in case you order Pandit Brahm Sankar Saheb to explain to me the principles of the Faith, You of some devotees may kindly instruct him not to disclose to any-body the fact of my joining this Faith. The reason for this request is already known to Your Grace because nothing is hidden from Your knowledge. Moreover, no body would know that I have joined this Faith, as I am studying in the second year class in the Lahore Medical College. í have come here during holidays. For the last eight months, I have given up eating meat, not because I intended to join the Radhasoami Faith, but because I got abhorrence for and aversion to it. This I consider an act of Radhasoami's dayá (grace). I cannot express more. Your Graciousness must be knowing, rather knows all. I hope Your Grace will favour me with an early reply. No body should come to know about it, for my respected father may be displeased, as people generally do on being incited by Bráhmans. This will cause me trouble. Everything happens at its proper time. I cannot write any more. I have made my submissions as I thought necessary.

With highest respects,

Huzur's humble servant
Bágeshwari Naráin
S/o Rai Jagat Naráin
Honorary Magistrate
Chowk Gangá Dás
Alláhábád

P.S. I have not, so far, spoken it to anybody except dear Shambhú Náth, and he has related my dream to his brother Bábú Bholá Náth Sáheb B.A. But it will not raise any commotion. I have now requested him not to

disclose it to anybody, and he has assured me that he would not. Your Grace may not now tell him anything.

Bageshwari Narain
30/9/1895
about 9 P.M.

Radhasoami Sahai

Radhasoami. Babu Bageshwari Narain's letter is being sent to you. Read it out to Prem Anand Ji in private and tell him to explain the principles of the Faith and the conditions of joining it. And if he accepts the same, and appears to be a sincere seeker, he may initiate him in the preliminary mode of devotion, viz., Sumiran and Dhyan. He should not disclose this fact to anybody.

Salig Ram

(*This note of Huzur Maharaj was addressed to Babiiji Maharaj.)*

499. After sometime, his father Rai Saheb Jagat Narain and some other members of his family also joined the Radhasoami Faith.

500. LÁLÁ SEWAK RAM (paragraph 301 above) used to look after the Zamíndárí land of Huzur Maharaj and collect rent from tenants. After the departure of Huzur Maharaj, he attended theSatsangs of Maharaj Saheb and Babuji Maharaj. When Lala Sewak Ram came before Babuji Maharaj, he felt as if he had a face to face darshan of Huzur Maharaj. He bowed down his head before Babuji Maharaj, and coming out he told his sons that Huzur Maharaj had incarnated in Babuji Maharaj, and, therefore, he would stay at Allahabad in the Satsang of Babuji Maharaj and would not go back to his village with them.

To depict precisely all the events connected with the Incarnation of the Supreme Being is undoubtedly an uphill task for anybody having ordinary ken and sight. However, trusting in His Grace, Mercy and Protection, an humble attempt has been made to sketch the life of Huzur Maharaj, the second Sant Sat Guru of the Radhasoami Faith, in the preceding pages.

S.D. Maheshwari

APPENDIX 'A'

AN ARTICLE ON "RE-INCARNATION OF THE SOUL" AS APPROVED BY HUZUR MAHARAJ

(Incomplete)

The theory of incarnation is accepted by all classes of religions all over the world. Some thinkers like *Vedántís* do not, it is true, acknowledge it, but their arguments against it tend to strengthen a belief in the existence of supreme self-moving power and also to show that life asserted to be a dream — a delusion, is not really so in the everyday history of their own modes of life. The real truth is that their statement, viz., "the world is a delusion like dream", has its origin from the idea formed by practical devotees at the time they, by practice, got up high at the ladder in the higher creation and proclaimed from the said sphere, i. e., from (*Brahm Lok*), that "Brahm is all, and all is Brahm, and that down below all is delusion (*Maya*)". Thus *Vedántís*, who refuse to believe the doctrine of incarnation, are simply men whose knowledge is confined to books and who are merely students of exoteric nature and who do not quite understand what they mean by the words "all delusion".

Similar is the case with free-thinkers who get puzzled with the origin of sin and not finding the direct and real road to the First Manifesting Power, the Supreme Father, they remain satisfied with the general laws of nature, matter and motion and their prime cause or force. They are not able to comprehend the elementary principle that First Manifesting Power means the manifestation of a Name and Form, being the parent of all names and forms subsequently developed by the forces of Nature.

Bráhmos[121] do also scoff at the theory of incarnation, but it is a known fact that amongst them there is not even one who has the advantage of internal spiritual practices and who has any idea of cosmic systems of creation and what Chakras mean or who has ever thought of making any researches into the esoteric worlds.

The perfect correspondence which the outer world has with the inner, will establish the truth of the doctrine of incar¬nation but unless one places himself under the tuition of a Spiritual Guide it cannot be expected of him to form any idea of inner and outer worlds. But if this doctrine of incarnation be pursued to every visible object of which we come across and of which we hear, it will be apparent that they are either an incarnation or a transformation and this process of incarnation and transformation always continues as a sort of upward and downward current from the point or sphere whence the creation commenced. It must again be observed that one sphere is linked with another just as a father is linked with his son, grandson, great grandson and so on. And further it will be noticed that in spite of the link or chain, which binds a son with his father there is always observable a spirit of independence in each by; which the actions of each are regulated seemingly independent of each other but in reality the chain by which they are linked is unbroken ; only they are not cognizable to organs of senses and lower mind. To establish this chain and to destroy, that blind independence by revelation has ever been the mission of all the superior incarnated Beings.

The theory of revelation, which reveals the objects of nature and the laws by which they are regulated, is, like the theory of incarnation, accepted by all classes of religions. Revelation is effected by various ways and means. Those which relate to external objects are done by agencies which in the usual course of nature are acted upon by local cyclic changes constituting life and death. For instance, take a child

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[121] Brahmo— a ir.ember of the Brohmo Samaj (literally a worshipping assembly, a sect or Church of reformed theistic Hinduism, which opposes child marriage and caste restrictions.

and observe the successive stages of development and decay and it will be seen that in the babyhood, the manhood -and the old age, things are revealed by the agencies amongst whom the lot of the child is cast. Nothing is acquired quite independently of the community amongst whom the child lives, moves and dies. But those which relate to internal objects of higher cosmic systems above our solar system and cause revolu¬tion in religious and spiritual thought, are from time to time taught and revealed not in the usual ordinary course but accord¬ing to the development of cosmic changes in the creation. These are done by incarnated Beings. Ordinary revelation may be compared with the ordinary gale (air) by which the action of exhalation and inhalation is preserved and internal revelation with the cyclone which revolutionalizes atmospheric action of the air.

If, with the recent European theory of evolution, our old theory of manifestation and expansion, contraction and absorption be taken and learnt with care and industry, the many seeming irregularities would not only disappear but the object of and varieties in nature extending from one world to another would better be understood and also some idea of such spheres as Ganesh Lok, Brahma ká Lok, Vishnu Lok, Shiva Lok, Atma Lok, Parmátmá Lok, and so on, would more easily be formed. The very narrow idea of Godhead as conceived and preached by the Christian and Mohammedan worlds is confined only to the lowest sphere of our solar systems having three stages, viz., this world and the next, heaven above and hell below. In our theory of creation this stage is considered as the lowest stage of religion. It must be developed and carried forward to the fountain spring in exactly the same way as inversely the process of manifestation commenced from Káran to Súksham and from Súksham to Sthool passing through innumerable stages of change.

Properly speaking, the term — atheist — is a misnomer for in the history of human lives there has hardly ever been any man who during the course of his whole life persistently denied the existence of a Prime Cause. There is no doubt great diversity of opinion as to accepting a particular agency as the Prime Cause, but the cause of this diíference is due to want of exact information on the subject of incarnation and

revelation to be found in the different systems of religion, and secondly to the dogmatic statement made therein that the particular God referred to by one religion is true and that Gods of all other religions are false. In point of fact none of these Gods are the Fountain Source of the True Spirit. The Gods and Goddesses and the Incarnated Beings spoken of in all religions belong to regions formed by the admixture of spirit with matter in the lower spheres of creation and hence there has been such varieties of names and energies. Where there is a Name there must be a Form and without precise information as to how connection of a devotee with his deity is to be established it would be useless to meditate upon any accepted Name. Questions such as what am I? —Whence I came ?—Whither shall I go?— should be answered and understood, for human being is intelligent and is an image of the Supreme Being. It becomes of him to think very seriously of a life which he must take when overtaken by death. At the last hour, what consola¬tion, what help, can a man lay claim to when any help of this world cannot reach him if he, during his life-time, had not availed himself of this agency which secures his passage to a life of Spirit and contentment.

With these very few words as short preface, an attempt will now be made to narrate very briefly the system of *Rádhásoámí Faith* or *Panth*. It is not a local system — not a party, a class religion with external rites and ceremonies, denouncing one class and blessing another. It is .a system which covers and goes beyond all the different systems of religious faiths and forms of worship observable in this as well as in all other worlds.

<u>The inward progress</u> — Progress means salvation but the gate of this progress is opened only when one is initiated by *Sant Sat Guru* or *Sádh Guru* explained below.

According to the necessities of each age, *avtars* or incarnated superior Beings from very different spheres- appeared on the earth in different places and proclaimed such truths as were suited to the time and to the different nationalities or class of humanity then existed. What Christ and Mohammed proclaimed was comparatively lower

than what Krishna and others taught and revealed. But what each uttered was nothing but truth from his own point of view and status in the scale of creation — the difference being that one related to affairs of lower and the other of higher spiritual spheres. This is really the cause for truths being promulgated in a comparative form, and for there being so much difference as culminating to wars and bloodshed in the name of Truth by the followers of different religions. The correctness of this statement can very easily be ascertained from the. history of the lives of the *Avtárs* and the Mat or Faiths which they prescribe as also the names by which they as well as their systems of faiths are known. The most exalted and ever merciful Name which is uncontaminated with mind and matter and which resounds in splendid refulgence in the sphere to which it appertains is very significant and differs greatly from the numerous names given out by *Avtárs*. Then again the words of *Avtárs* convey very different meaning esoteric and exoteric and none is able to appreciate them unless he is fully initiated and his internal senses are developed. What has been recorded in the Vedas and uttered from time to time by "Sants"" and "Perfect Sants" has been very fully and, in the most satisfactory way, explained by *Rádhásoámí Faith*. It is further made clear that the different modes of worship prescribed in the different systems of religion, have their relative merits or advantages but true and perfect salvation from the effects of *Pralaya*, and *Mahápralaya* which extends upto *Brahm Lok*, can only be effected by the *Surat Shabd Yoga* or the union of the spirit, i. e., *Surat*, with the Holy Word — the First Word, i. e., *Shabd*, being the First Emanation, pure, from the Supreme Being. To those who follow sincerely the devotional practice of *Surat Shabd Yoga*, many things are revealed not merely by direct means but also by indirect ways and when the time comes the system is fully explained in clear words. But it must not be misunderstood that such manifesta¬tions are made after a short practice. They are made only when the devotee is eminently devout, has undergone all the stages of inward culture and progress by strong and persevering devotion for years with a sincere desire to approach the Father, the Supreme Being, thereby specially fitted to have communion with the Supreme Being. The aim of the practice is to conquer death and *Mayak* systems and the devotee in his life-time be so circumstanced as to be free from all his earthly ties. He

is expected not only to overcome Death and its different agencies but also to proceed onwards to the Most Exalted and Ever Merciful Feet of the Supreme Father. To worldly men the last moment is awfully terrifying and the struggle is only a scene of horror and appalling agony; to a devotee, however, it is a great relief of a heavy burden with which he was being troubled in his life-time. But one need not be disappointed if circumstances or the conditions of one's life prevent one from being eminently devout because this much is certain that if any one were fully initiated, one is sure to find oneself to be undergoing a sort of spiritual training and be in a position to judge whether or not one has been making any progress and at the time or before the time of death when every one of this world however near and dear is gradually forsaking one, one gets internally the company of one's *Guru, Radhasoamí*, and finds the royal road to salvation cleared of the numerous agencies of *Kal Purush*.

Regarding worship or the communion of *Surat* with *Shabd*, there is no restriction to place and time. Ariy one under any circumstances may practise. But just as a school boy would hardly get his lessons ready amongst a gossiping community so it would be unfavourable for a practitioner to practise unless certain ordinary conditions are fulfilled. To those, however, who have been practising or moving with the irresistible impulse and warmth of Pure and Sacred Love for the Supreme Being *Rádhásoámí* and with a heart full of humility and meekness and with an affectionate regard for kindreds, friends and humanity in general, any condition of life is suited for the purpose of their worship and devotion because Love is most exalted and while under its sacred influence a devotee is expected to be worshipping the Loved irrespective of place and time and the conditions of life.

In the ordinary acceptation of the term there is no priest, and no one recognized as *Sant Sat Guru* except the Supreme Father (*Sat Purush Rádhásoámí*), or as *Sádh Guru* except one who on his way to approach the Supreme Being, has reached the *Pár-Brahm* stage or the abode of the President of the spiritual-material sphere. In the absence of the above, a *Satsangí* or sincere devotee who is advancing in his practice after having met and served and received his initiation direct

from *Sant Sat Guru* or *Sadh Guru*, may be accepted as quite competent to instruct and guide sincere devotees who are earnestly desirous of approaching the Supreme Being and are ready to forsake worldly desires for a sincere and honest wish to approach the Supreme Father, in their daily practice of *Surat Shabd Yoga* and onward progress to the sphere above.

To understand correctly any system of religion, it is more or less necessary to get a rough outline of creation as manifested in the solar system iu which our earth forms a part and in which we are called upon to reside temporarily. The Universe is composed of such numerous solar systems and is divided into three grand divisions which bear correspondence with similar divisions in the human frame, or in other words, the human frame is a miniature of the universe or the grand divisions are in the same plane, viz., the cause or root, i. e., upper portions of the head (spiritual) where the Supreme Father *Radhasoami* reigns over absolutely spiritual life; the trunk, i. e., the lower portion of the head (spiritual-material) where *Par-Brahm* reigns over spiritual-material life; and the branches, i. e., the outer face, and its frame with the limbs (material-spiritual) where *Bhagwant* or *Ishwar* or God of all extant religions reigns over material-spiritual objects. In the first sphere there is only pure spirit, hence it is termed Spiritual. In the second sphere pure spirit is brought in contact with very fine matter, hence it is called spiritual-material. In the third sphere, pure spirit is covered or dressed with coarse matter, hence it is material-spiritual where matter is predominant and life and death take place at short intervals. Then each grand division is again divided and sub¬divided into triad numbers just as may be noticed in the three sub-divisions of the human frame. Each division and each subdivision bears resemblance with its corresponding circle or sphere (*Chakra* or *Lok*) commencing from the purest possible spirit *Anami Purush* (R. S.) and ending with very coarse matter with the mineral world. Each sphere has a presiding deity with his numerous agents in whom are vested all 'the powers of expansion and contraction for the manifestation, preservation and destruction of the objects belonging to it, but the President of a higher sphere has control direct or indirect over all the lower ones. This will explain the philosophy of there being so many Gods and

Goddesses in the Hindu system of religion and upto what point the Christian and Mohammedan worship is directed. This will also explain why there has been so much conflict between this and that class of religion and why there has been such numerous variations in the names of Gods and Goddesses and also in their teachings and modes of worship as taught and proclaimed by them while they appeared on earth as Saviours and Teachers of mankind. In the Kingdom of Father, there is no prodigal son but each one is expected to be true and sincere and to move with the light in him and with the opportunities aíTorded to him for purification and onward journey.

APPENDIX B

from a contemporary paper

"Life of Huzur Maharaj"

by Sri S. Varman

A Truly Holy Life

Rai Salig Ram Sahib Bahadur, the account of whose life appeared some time ago in "The Pioneer" of Allahabad, is in fact a gentleman of great learning and piety; and his life is regarded not only by his numerous disciples, but by other sects also, as being the most exemplary and holy. Very few among the educated Indians are ignorant of his worth and ability, which he creditably shewed while working as Postmaster General of the North Western Provinces and therefore it is not my intention here to give out what is already known to the public but will take the spiritual side of his life, trying of course at the same time to briefly but clearly explain the dogmas and fundamental principles of his sublime teachings, and their relations with other extant religions. This holy man is regarded as a "Wait Madar - Zád", i.e., a born saint, and a critical examination of his career from the beginning to the end, will prove that the people are not wrong in their estimation. When a boy of 8 years, his parents wanted to get him married and in accordance with the social custom of his caste, it was binding to have him initiated by a "Guru" before his hand was united to his betrothed.

Accordingly the family Guru was sent for from Mathurá and the Saintly boy presented to him. Before undergoing the cere-mony he, to the amazement of persons persent, asked a good many questions on spiritual subjects, which the "Guru", a simple man of ordinary culture, did neither understand nor explain and so he very politely objected to be initiated by him. The parents and relations however were inexorable and did not like the idea of his being initiated by a different man, other

than the family "Guru". The boy, then seeing their determination and out of respect for his parents, expressed his willingness to perform the ceremony, but on condition, that in case of a holy Saint being found, he (the Guru) was bound to permit him to go to him for spiritual training, and he too was to accompany him to the holy man. This they agreed upon and he was initiated.

His school life too was very brilliant, and the masters who taught him, could not help wondering at the rapid progress he made in his studies, and prophesied that he was destined to rise to eminence and play an important part on the stage of the world. This prophecy was fulfilled when he was appointed Postmaster General of the North-West, and subsequently when he took over charge of more responsible duties as a spiritual instructor. From his early life he was much given to the study of sacred scriptures, but no one thought that he would thoroughly become a religious man. In the year 1857 while he was working as an Inspector of Post Offices, his mind received a very heavy shock and he could no more trust himself in this world and give all his time to worldly affairs. He saw thousands of human beings killed in cold blood, the richest reduced to utmost poverty, and the idea of the world's transient and unpermanent state flashed upon his mind. This was too much for him. He saw the folly of man's efforts to acquire happiness which was only temporary. Nothing is safe from decay and destruction here, and so why should not a sensible man try to have that happy state which is eternal and everlasting. He longed to flee from this den of misery and to get a happiness, unalloyed and permanent, but no one, not even the Yogis and Sanyasis, could tell him anything about it. While in this melancholy mood he one day met Lala Pratap Singh, an Officer in the Postmaster General's Office and he (the Lala) told him, that most probably he would gain his object by going to his (Lala's) elder brother. For, he said, that brother was an extraordinary man, who taught people how to attain supreme happpmess even in this world, and those that went to him were most satisfied. He moreover said that his brothar had been teaching since his infancy, his parents being his first disciples. This news gladdened the inquirer's heart and he at once went to pay his homage to the Renowned Saint. Their first meeting was a very long one, and he was convinced of

gaining his object by the help of the Saint, but did not accept him as his Guru at once. For two years he continually attended his lectures, and then in the end became his disciple. During his stay at Agra he devoted all his time in devotion in the service of his Guru and in his Satsang.

His attachment to the Saint was so intense that he allowed no body else to serve him. He himself used to grind the flour, and cook his meals and feed him with his own hands and could every day be seen with the pitcher of water on his shoulder which he used to bring from a distance of two miles for the bathing purpose of his Guru. No one can cite a better example of a disciple. His monthly salary he used to take to the Saint and whatever he gave him was sent for the maintenance of his wife and children, and the rest of the amount was spent in charity. He was so much resigned that he did not take any trouble with home affairs. The Saint all along did all for him. His attachment to the Saint was disapproved by his castemen, Kayasthas, a respectable and well known community in the North-West and they did not like him to cook the Saint's food and eat from his dishes, as he was a Khatri. But he paid no heed and his affection to the holy man and his zeal in devotion knew no bounds. There are many stories current at Agra about the facts of such of his castemen as they wanted to outcast him, but they need not be told here. He was a true Chela (disciple) in the true sense of the word. After some time, he expressed his desire to resign the Government service, but the Saint could not allow it. When he was appointed Postmaster General of the North-West he fell on his knees and begged for the permission of the Saint to retire and enter with soul and body into spiritual life, but the holy man would never permit it. He said the duties and responsibilities of his new office might become obstacles in the way of his spiritual advancement, but the Saint set his mind at ease, saying that it would in no way interfere with his progress, and that he (the Saint) would every day see him personally on his tour and would even be ready to help him by instructions. Accordingly he left Agra and came to Allahabad and for many years held the above office, and the Post Office in India is highly indebted to him for many reforms and useful changes he introduced in the Postal Department. On the death of the Saint, however, in obedience to his

last bidding he retired from the Govrnment service in 1887, and is since imparting spiritual instructious to those who seek his help. People of all nationali¬ties, Hindus, Buddhists, Mohammedans, Jews, Christians and Parsis, and a few Europeans are numbered among his disciples, and the majority of these are found most sincere and self sacrificing to the extreme. Among the Kayasthas and Khatris of Agra, it is a general belief that whosoever goes to Rai Salig Ram, he forsakes his family and becomes ascetic, and consequently they prevent their children from going to him. The people of the former caste even shudder, when any of their relations passes from his street, and they would never look at the lamp burning on the upper storey of his house, lest, as they say, they may be influenced to renounce the world and their relations and they may become useless to the community at large. No doubt superstitious people are not much mistaken in dreading the consequences.

His residence, notwithstanding, is everyday visited by a large number of persons, both male and female, who flock there from different parts of the country for religious training. As far as I know, some five meetings are held day and night for this purpose. Most of his time is spent in this way and he scarcely sleeps more than two hours. He makes no distinction between Brahman, Shudra, high or low, rich or poor; all are treated equally and kindly. He is so kind hearted that he even imparts instructions to the sincere people who cannot visit him owing to sickness or anything else, by correspondence.

He is a man of great powers though he seldom manifests them. He regards such things as unbecoming and below his dignity. The late lamented Doctor Mukand Lai, Assistant Surgeon to His Excellency the Viceroy and a famous physician of Agra, more than once sent persons who had made themselves senseless by Pranayam, and to all appearances seemed dead, to Rai Saheb, and he by his sight only brought them to their senses and gave them afterwards to understand that Pranayam is injurious, does very little or no good and no man can perform it without endangering his life. His own system of Yoga, which I will briefly note in my next, is so simple and easy that a child

of eight years and an old man of eighty years can perform it without difficulty and without any risk.

Rai Sahib is about seventy years old, born March 1829, corresponding to Phag Sudi 8, 1885 Vikram.

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